

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

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EDITORIAL—Rev. H. C. Morrison, D. D.

Perilous Times.

These are perilous times. The defiant attitude of unbelief and irreverence for God and His truth is startling indeed. In some quarters it looks as if the ministry was going back on the religion revealed in the Bible by wholesale. Infidelity in the saloon and gambling den is bad enough, but when it breaks out in the pulpit, when the leaders of the people propose to lead them away from saving faith in the Word of God, the situation is a tragic one.

We have anticipated the fearful falling away which is manifesting itself. We believe that the very general rejection of the Holy Spirit in His sanctifying power meant an awful apostasy, a time of great spiritual dearth, and remarkable aggressiveness on the part of Satan and his hosts. The Spirit has been grieved, the church chilled in the warmth of her love and zeal, her faith undermined; the world is pouring in upon us in many quarters, the men in the pulpit are loving and seeking the praises of men rather than the approval of God, and the pits of the lost are enlarging themselves.

The Holiness Movement, was not a man-made movement; it was born in heaven, and God-given. It came to the earth with the offer of the greatest revival in the history of Protestantism. The Holy Ghost anticipating the present time, with its vulgar theories, its moving-picture shows, skating rinks, lewd dances, literature tainted with indecent suggestion, with skepticism and all the awful flood of worldliness and sin, offered the church a revival of religion which would have made the present condition of things impossible. But the Holy Spirit was grieved, the Holiness Movement was shut out of the churches as an evil thing. The millions that would have been saved are lost and the powers of evil are rampant; preachers all over the land who preached against the Holiness Movement, the sanctifying power of Jesus' blood, the instantaneous incoming of the blessed Spirit to drive out all evil, are now preaching higher criticism. They have given up their faith in much of the essential teachings of the Scriptures; they do not know what they believe; they are trifling with the Word of God and the destiny of men; they are leading the people who follow them, away from the only Bible that offers them saving truth, the only Christ that can save them from their sins, and the end is not yet; the evening gloom will sink into midnight darkness.

We thank God that in these times of unbelief and apostasy, there is a company of pastors and evangelists who are remaining true and steadfast, and that where the gospel of Jesus Christ is being faithfully preached, gracious revivals of religion are breaking out and large numbers of people are being converted and sanctified. Let the holiness people bestir themselves, and make haste to gather in the golden grain before the breaking of the gathering storm. God is merciful; the Bible is

just as true today as it ever was and where its teachings are faithfully proclaimed, the Holy Spirit applies the truth and Jesus is present to save.

On with the revival! Scatter the fire in every part of the country; preach in church, courthouse, city hall, factory, mill-shed, anywhere, everywhere, sound out the word of God. Call sinners to repentance, and Christians to the fullness of the blessing of the gospel.

THE AMERICAN METHODIST LEAGUE. Chapter XIII.

Our plea for the organization of an American Methodist League, made up of real Methodists who steadfastly believe the Bible as interpreted and preached by John Wesley and the founders of the Methodist Church, arises out of the conviction that something must be done, and done soon, to arouse the people and restore the faith of the fathers or we are upon the verge of one of the most startling apostasies in the history of Christendom.

It must be borne in mind that the old truths are not simply neglected, but are set at naught and ridiculed, and in their stead there is being offered to the people a brand of infidelity, while not so blasphemous, has in it no more power to regenerate and save the souls of men than the infidelity preached by Tom Paine. The bold aggressiveness of the higher critics is remarkable, and the seeming indifference to the attacks upon the faith, by bishops, editors, and prominent pastors would indicate that "silence gives consent." We wish to call attention to a book written by Rev. G. P. Mains, D.D., one of the agents of the Book Concern of the Methodist Episcopal Church. Rev. L. W. Munhall, D.D., has recently raised a cry of alarm in a remarkable book entitled "Breakers! Methodism Adrift!" in which he shows that the attitude of Dr. Mains toward the Old Testament Scriptures is quite the same as that of Tom Paine. The following is taken from Dr. Munhall's book *verbatim*, pages 113, 114, 115, 116, and 117:

"Dr. Mains says, 'But on the assumption, for instance, that one writer was the author of the five books of the Pentateuch, it is evident to the casual reader that as these writings now stand in the canon they yield no satisfactory evidence of either historic order or of progressive revelation. They present in their brief compass, and not with freedom from confusion, many varieties of literary style, diverse conditions of civilization and laws which, for simultaneous administration, would certainly conflict with themselves.'

"It is the conclusion of critical scholarship that the literature embraced in the Pentateuch is the product more nearly of a thousand years rather than the writings of a single author." (page 111).

"Paine said, 'Moses is not the author of the books ascribed to him. . . . All the contradictions in time, place and circumstances that abound in the books ascribed to Moses prove to a demonstration that these books could not be written by

Moses, nor in the time of Moses.' (pp. 87, 89, Age of Reason.)

"Voltaire said, 'The Pentateuch could not be from Moses' (Ex. of Lord Bolinbroke . . .). 'Those best acquainted with antiquity think that these books (the Pentateuch) were written more than seven hundred years after Moses' (Dialogue 16).

"Dr. Mains says, 'In the common thought Genesis has been received as the oldest Hebrew literature. It has been assumed that Moses was its author . . . But in the sense in which these assumptions were held they are denied, and universally so, by modern critical thought . . . Genesis, in its compilation and present form, is one of the most recent books of the Old Testament. . . The book was not, and could not have been, written by the hand of Moses.' (p. 98).

"Paine said, 'The Book of Genesis, though it is placed first in the Bible and ascribed to Moses, has been manufactured by some unknown person after the Book of Chronicles was written, which was not until at least eight hundred and sixty years after the time of Moses' (p. 99). 'The first book in the Bible is not so ancient as the book of Homer by more than three hundred years and is about the same age as Aesop's Fables.' (p. 92).

"Paine also said, 'The Book of Genesis, instead of being the oldest book in the world, as the Bishop called it, has been the last written book of the Bible, and that the cosmogony it contains has been manufactured.' (Reply to the Bishop of Llandaff, pp. 256, 257).

"Dr. Mains says, 'It is now indubitably proven that many of the stories that appear in the earlier records of the Old Testament were simply taken over and adapted from older mythical or legendary sources, and that they are not to be taken at face value as sober and measured history.' (p. 98).

"Paine said, 'Take away from Genesis the belief that Moses was its author, on which only the strange belief that it is the Word of God has stood, and there remains nothing in Genesis but an anonymous book of stories, fables, and traditional or invented absurdities or down-right lies.' (p. 86).

"Voltaire also said, 'Is it not plain that Genesis was taken from the ancient fables of their (the Jewish) neighbors' (Ex. of Lord Bolinbroke).

"Dr. Mains says, 'It is clear, say our modern authorities, that he (Moses) could not have been the author of this book (Deuteronomy). For reasons equally convincing, it is evident that the book must be the product of a period or periods far later than that of Moses' (p. 118). 'The date of its origin is probably not far from the middle of the sixth century B. C.' (p. 120).

"Paine said, 'In Deuteronomy the style and manner of writing mark more evidently than the former books that Moses is not the writer' (p. 81). 'Though it is impossible for us to know identically who the writer of Deuteronomy was, it is not difficult to discover him professionally, that he was some Jewish priest who lived . . . at least 850 years after Moses.' (p. 83).

"Dr. Mains says, 'The writers of Genesis had

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

The Baptism With Fire.

Rev. Edwin Whittier Caswell.

Jesus is called "the Word, or Tongue of God," for He spake words burning with the love of God. He was the Father's witness to mankind. The Pentecostal endowment came in the form of tongues of fire, so that the Apostles were enabled to speak and witness to Christ's power to redeem and sanctify the human heart.

Out of the abundance of the cleansed heart, filled with the Holy Spirit, the mouth speaketh, as if with a tongue of fire. Rev. William Arthur says, "The cannon alone has no power, neither has the powder nor the cannon ball. A child may spill the powder and a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon—one spark of fire enters it; and then, in the twinkling of an eye, that powder is a flash of lightning, and that ball a thunderbolt which smites as if it had been from heaven." So our colleges, churches, pulpits, all wonderful in their appointments, organizations and machinery, are powerless till the fire falls from heaven. Then we

"See how great a flame aspires
Kindled by a spark of grace!
Jesus' love the nation fires,
Sets the kingdoms on a blaze."

The tongue is the indicator, the voice of the heart, and becomes almost irresistible when it is kindled by the fires of divine compassion.

Jonathan Edwards, though he read his sermons, awoke all New England, for the fire of the Holy Spirit gave his tongue electric power. Dr. Livingstone, of Scotland, after praying all night for the power of the Holy Spirit to rest upon him and his audience, was so illumined and inspired that five hundred were converted in the service of the next day morning. Peter led three thousand into the kingdom as soon as he came into full connection with the battery of the throne.

The minister or the church that belts on to the Sun of righteousness, has all power, all light and all victory. Why should we not all pray the song,

"Baptize with fire this soul of mine,
Endue me with Thy Spirit's might,
And make me, by Thy power divine
A burning and a shining light."

Campbell Morgan tells of an old preacher who had lost the revival fire of his youthful ministry—becoming worldly in his spirit. They called him "The Old Stick." People would say "Don't send him here." One day the superintendent told him that he had no place for him—he must superannuate. When "The Old Stick" fully realized that he had lost his power, his place in the pastorate, he fell upon his knees and surrendered himself afresh to God. He received again the baptism of the Holy Ghost. The next time he preached, six people were converted; the fire spread to other charges and everywhere he went the people cried out, "The Old Stick's ablaze." Then everybody wanted him and he gave fifteen more years of effective service in the Master's kingdom.

How true it is "He maketh His ministers a flame of fire," so they burn their way into the hearts of men. Would that all God's messengers might have their lips touched with a live coal from the altars of heaven; then they would be like John the Baptist, "a burning and a shining light."

"For the sake of Christ in glory,
And the spreading of the story,
We must get the flame!

O, my soul, for thy refining,
And thy clearer, brighter shining,
Do not miss the flame."

Many have a false fire; their tongue is set on fire of hell. It is the holy, heavenly flame of love that burns out the evil and makes the heart a pure temple. Would you become a flaming herald of the cross? "Let the Holy Spirit have His way with you. Let His refining, purifying fire take hold of your being; get the "inner light" for the

outer shining. Then you will be a pillar of cloud by day and of fire by night for a lost world. When the glory of the divine Shekinah fills the pulpit, the people will fill the church and the church will fill the world with the glory of God.

Rev. Dr. R. A. Torrey, before he became a world-wide evangelist, while at his study desk one evening, unconsciously picked up a tract. As he glanced at the headline, he read, "Wanted, A Baptism with Fire." He said to himself, "That is precisely what I do want." One text in the tract gripped his soul—"He shall baptize you with the Holy Ghost and with fire." The next Sunday evening, he preached from that text, and the baptism fell on the preacher and the people. Following the sermon, the prayer meeting rooms were crowded with seekers, and Dr. Torrey's great career was begun.

Fire is one of the best symbols of God's infinite love and power. It means illumination, purification, energy, warmth and life. Fire has a spreading tendency. A lantern kicked over by a cow burned two hundred millions of property in Chicago. A little fire kindled by campers was wrapped in flames immense forests. We believe, some day, the fires of God's love will wrap this world in a mighty conflagration. Livingstone's torch lit the fires which are today illuminating all Africa. Bishops Thoburn and Taylor have kindled flames in India that are spreading everywhere. Luther once set Germany ablaze and all Protestantism is burning as a result. A thousand missionaries are dispelling the darkness of heathendom in China and Korea. The Light of the world will one day shine where'er the sun does his successive journeys run. Its spreading power is from heart to heart.

When Mr. Moody preached in London, Mr. Studd was converted. Mr. Mott, the greatest missionary worker on earth today, was converted through Mr. Studd. And so the fire spreads.

"If in utter life-surrender,
You would work with Christ, remember
You must 'Get the flame!
For the sake of bruised and dying,
And the lost in darkness lying,
We must 'Get the flame!'"

130 DeKalb Ave., Brooklyn, N. Y.

AFFLICTIONS OF THE RIGHTEOUS.

REV. ARTHUR ZEPP.

"Many are the afflictions of the righteous, but the Lord delivereth Him out of them all." Psa. 34:19.

Doubtless no satanic device is used more effectively to bewilder Christians than the sentiment "we are God's pets," and God will not allow us to be subject to the same laws other men are subject to; that He will change the laws of nature to protect us from the common experiences of men. On the contrary, He assures us "many (numerous) are the afflictions of the righteous," and that, "in the world ye shall have tribulation."

The soul, after conversion and sanctification, enters a sort of honeymoon experience—care free, full of joy, and hope. But life is not all honeymoon. Life is not all holding roses. "Life is real, life is earnest." Sooner or later, as in real life, honeymoon days are over and we settle down to life's responsibilities, hard knocks, experiences and burdens.

Many on finding the Christian life is not a picnic, or flowery-bed-of-ease affair, give up and turn back, as the Savior said they would, when affliction arose because of the Word. God nowhere promises us exemption from afflictions, but victory over them. Afflictions are the common lot of men. "There exists not a soul exempt from sorrow." But what purpose may afflictions serve?

To refine our sympathy and endow us with a power to touch and comfort other broken hearts.

We shall never forget the words of a heart-broken New York capitalist to me when enroute home to daughter Ruth's funeral. "God has broken open a new cell in your life" he said, "and inducted you into the great company of sorrowing, heart-broken lives all over the country. This is His way to give your ministry new sympathy and power to comfort hearts." Many times since we have seen his words were prophetic when, from the rich grace given us then, we have been able to point others in sorrow to the same unfailing source. Before that heart-crushing sorrow our words were professional, now they are living and vital. Only the mother can sympathize with and know the trials of a mother; only those who have lost loved ones can feel for those bereaved; only those who have sustained great reverses can truly sympathize with those in adversity.

Afflictions glorify God, by illustrating the sufficiency of His grace to sustain under the most trying circumstances. It was our privilege, the morning after the cruel flames devoured home, to preach about the victorious life; God granted us great grace and patience. There was not a murmur, anxious thought or question in the soul. A brother came into our presence and fell down on his knees and cried out, "Oh God, it breaks us all up to see how patiently Thou dost enable the brother to bear his loss. Give us an experience like this."

Afflictions are tokens of God's faithfulness. David said, "I know in Thy faithfulness Thou hast afflicted me." God does not willingly afflict us but He finds it necessary for our good to round out and perfect our characters. The child wonders why it is restrained, chafes and frets under it, but the parent knows it is best for the child; and God knows—it is a token of His faithfulness to us. His superior wisdom knows what is best. So He says, "My son, weary not of the Lord's chastening hand, nor faint when thou art rebuked of Him."

They are tokens of His love. "Whom the Lord loves He afflicts and chastens and scourges every son whom He receiveth." Notice how "scourgeth" and "receiveth" go hand in hand. To be chastened, rather than being a sign of rejection, is the mark of acceptance. To be without chastisement is the ill omen. It is the annulment of sonship—"Then are ye bastards, and not sons, if ye be without chastisement."

They perfect us. Not in the sense of sanctifying us; Christ's blood alone is sufficient for this. But there is a perfection which comes through suffering as well as through grace—which can come no other way. They break and mellow us as nothing else can do, not even the baptism with the Holy Ghost. "Jesus was a Son, yet learned He obedience through the things which He suffered." "For it pleased Him (i. e., the Father) in bringing many sons into glory to make the Captain of their salvation perfect through suffering." So of Paul; he gloried in afflictions, that "the power of Christ might rest on him."

Is there no other way than this to get the best from one's life? None. Absolutely none other for Paul and Jesus. We read that strange statement, "It pleased the Father to bruise Him," and wonder why. Oh, as a friend said, "God got more out of Jesus by bruising Him, even as the sweetest odor comes from the rose when it is crushed; or even as the ointment from Mary's precious alabaster never filled all the house until it was broken." So let the soul cry out, "Lord, if only by this method may love and sympathy for the broken-hearted be developed and I thus be capacitated to bring many sons into glory, let the bruising, crushing, breaking process continue." Amen.

Again, by afflictions we learn. Hear David: "It is good for me, Lord, that Thou hast afflicted me that I may learn Thy righteous judgments."

They are from God, actively or permissively. David said, "Thou hast afflicted me." Job said,

"The Lord has given and He has taken away." He did not say (as the wise "Moderns" would) the "Sabians" or the "Lightnings" or "fixed laws" operated to bring my afflictions; or, they are the result of natural causes, explainable independent of God. Job saw God's permissive will in them. True the devil was the author of Job's woes but Job saw past the devil, God's permission and he looked beyond all secondary causes, Sabians, fire, lightning, storm, and all, and saw God the first cause, (permissively) and bowed to all as an expression of God's permissive will.

They are God's choice for us. "I have chosen thee in the furnace of affliction." This is the language of love—it is only to burn off the dross. When God would develop a stalwart character, He chooses the furnace of affliction. The cry for increase of spiritual power is frequently answered by amazing suffering and trials engulfing the soul. But He has His watchful eye on the afflicted one and prays for him in the trial, even as He did for Peter when he was in the devil's sieve, that "his faith fail not."

"In the furnace God may prove thee
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in His sight."

They prevent our going astray. "Before I was afflicted," said David, "I went astray." They drive us to prayer and reveal the soul's utter helplessness without God. The crushed, broken, contrite heart is in little danger of going astray.

He suffers with the afflicted one. "I have seen the affliction of this people." We have company. "In all their affliction He is afflicted." Wonderful! "In that He has suffered being tempted, He is able to succor them that are tempted." His heart is like the delicately poised seismographic instrument at Birmingham, England. It registers not only the great shocks in the earth, but the faintest quivers anywhere in the world are accurately registered. So is the heart of God. He not only feels for us in our big sorrows, but also the little quivers touch His sympathy.

Finally, afflictions are the way to heaven. Indeed, they do not interrupt the heavenly life on earth. Paul overflowed with joy in all his afflictions; and Jesus said, "Be of good cheer in tribulation." The great company John saw came up to the city of God, out of great tribulation. So dear reader, since we may not be free from them wholly in this life, let us glorify God on this behalf and patiently endure whatever divine wisdom imposes.

TRUSTING IN MYSTERY.

REV. H. L. POWERS.

"Though he slay me, yet will I trust in him."—
Job. 13:15.

To trust, in the proper acceptance of that term, is of untold strength and power to the believer in Christ Jesus. The difference between mental and heart trusting consists principally in this: mental trusting is the assent of the mind, without the response and affection of the heart. This is the negative side of faith; while on the other hand, it embraces both the assent of the mind and the confidence of the heart, and this, in return, produces unspeakable trust in a positive sense. And this is faith.

It was in this undisturbed state of mind that Job said, "Though he slay me, yet will I trust in him." It was in this dark and lonely state of mind, that King David cried and prayed his way to the heart of God; his trust tunneled its way through the mountains of trouble. Hear him tell how it happened: "This poor man cried and the Lord heard him, and saved him out of all his troubles." Then he honors the agent of God: "The angel of the Lord encampeth round about them that fear him, and delivereth them." In the consciousness of this divine revelation, he shouts for joy: "O taste and see that the Lord is good: blessed is the man that trusteth in him."

It was in this tranquil state of mind that the prophet Isaiah exalted God's keeping power; and none but the holy saints of God could use such language experimentally as is set forth in these verses: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in

thee." Then he gives his exalted reason for his perfect peace: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

It was in this uncompromising state of mind that Daniel faced and heard the growling of the lions, under the reign of King Darius; then after the parting greetings of the King and Daniel, Daniel walked with a conqueror's tread to the door of the den and bade defiance to ivory teeth and snapping jaws, and iced his head, covered with snow-white locks, upon the bosom of the angel, until the sun began to break through the darkness over the eastern Babylonian hills. Then we hear him shout, "O King, live forever! My God hath sent his angel, and hath shut the lions' mouths." His unchangeable trust in the living God turned the ferociousness of the lions into the gentleness of a lamb.

It was steadfast trust in God when Joseph, the love of his father's heart, was sold as a slave to the Ishmaelites, and after he was carried away into Egypt, was resold to Potiphar, a captain of Pharaoh's guard. And yet in the midst of his dark and mysterious trial, from that of a freeborn son of the seed of Abraham, to that of a slave in Egyptian bondage; then by false accusation from an adulterous woman in the home of Potiphar, he was thrown into a prison dungeon for two years. Notwithstanding all of that unjust trial, his young, manly heart was stayed on God.

Young men of this age, we want you to study this young man's life, and his trust in God. See him now, far away in a strange land with a strange people, and a strange language, with strange customs and modes of worship. Idolatry had the right of way throughout that land. See him fatherless, motherless; and then the most heartbreaking part of it all, homeless and friendless; yet his trust was unshaken in his father's and mother's God. God in return, made him the provisional savior of the starving millions of poor men and women in that famine-burnt land.

To trust, in a Bible sense, with the whole heart, means very much to the constant victory of the soul; a trust that is not contaminated with unbelief or doubt.

TRUST TAKES IN ALL OF GOD'S PROMISES.

Whether they are clear or unknown to the reader, he will rest his soul's eternal destiny upon them, because they were given by the wisdom of God. Trust says, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus throughout all ages, world without end. Amen."

TRUST TAKES THE ANCHOR WITH HOPE.

Trust launches out upon the mysterious sea of life without fear; the winds may howl, whirl and twirl, and the white-capped waves may roll and break, and develop into a chopped up sea, yet trust looks far out ahead and flings her sails to the winds and pushes on and on, and with hope shouts amid the storm. "And when neither sun nor stars in many days appeared, and no small tempest lay on us," then it was that the anchor was cast forth, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

TRUST KNOWS NO DEFEAT.

"It fights the good fight of faith; it lays hold on eternal life; its weapons are not carnal, but mighty through God to the pulling down the strongholds." When all of the workers of iniquity in two worlds have arrayed themselves against all that's pure, holy and right, and bids defiance to the army of God, then it is that trust triumphs over defeat and captures the stronghold of the enemy's camp and sings for joy: "Nay, in all these things we are more than conquerors through him that loved us."

TRUST IS THE HEART OF FAITH.

When we say that trust is the heart of faith, we wish to define it thus: Faith may be divided into three parts; first, the assent of the mind to trust; second, the confidence of the heart; third, uncompromising trust. In other words, assent is the body of faith; confidence is the life of faith, and trust is the heart of faith. This trinity of power produces

Christian faith. Then the Christian can truthfully say that, "Faith is the substance, hope and evidence of things not seen." Trust is the center around which cluster the dearest doctrines of the Bible. To keep justified and sanctified moment by moment, depends upon the heart of faith resting upon God.

TRUST BRINGS LIGHT OUT OF DARKNESS.

Let us hear what the perfect man of Uz, the one that "feared God and eschewed evil," said: "Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him and fill my mouth with arguments. I would know the words which he would answer me. Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." He means to say that he got into a place on his highway journey where there was no light, no fingerboard pointing to where he could find light, but trust came to his rescue and bade him push forward. As he went, Trust said, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Glory to God! after he got through to where there was light, gold was like ashes under his feet.

TRUST OPENS THE GATES OF HEAVEN.

This is a day of wild materialism, wherein man denies the existence of the spiritual nature of man's being, and gives all credit to the particular organization of matter in the body; matter is their god. Also, the spirit of indifference is being manifested everywhere throughout the church against holiness; from colleges, pulpits and the pew. Therefore, the saints of God should be watchful and prayerful, and never give up their hold on God, but go on with their lamps brightly burning.

Trust wept in Gethsemane; it wept over Jerusalem from Olive's brow. It stood with Christ at Pilate's bar, and helped to carry His heavy cross. It stood with uplifted heart and hand for six hours, until Jesus cried, "It is finished." Then it stood with the angels at the Savior's tomb, and from there it has made its way across mountains, valleys and plains. It has navigated rivers; it has battled with the waves of the sea; it has planted its footprints on heathen soil; it has tunneled its way through the mountains of infidelity, and it is now pointing a lost world and a formal church to the Lamb of God. It holds in its right hand all of the promises of God. It points the pilgrim to heaven's pearly gates, and bids him enter in and receive his crown from the King of kings—the holy Lamb of God.

THE PAST YEAR.

Fleethly hath passed the year. The seasons came

*Duly as they are wont—the gentle Spring,
And the delicious Summer, and the cool,
Rich Autumn, with the nodding of the grain,
And Winter, like an old and hoary man,
Frosty and stiff—and so are chronicled.
We have gladness in the new green leaf,
And in the first blown violets, we have drunk
Cool water from the rock, and in the shade;
Sunk to the noon-tide slumber, we have plucked*

*The mellow fruitage of the bending tree,
And girded to our pleasant wanderings
When the cool wind came freshly from the hills;*

*And when the tinting of the Autumn leaves
Had faded from its glory, we have sat
By the good fires of Winter, and rejoiced
Over the fulness of the gather'd sheaf.
"God hath been very good." 'Tis He whose hand*

*Moulded the sunny hills, and hollow'd out
The shelter of the valleys, and doth keep
The fountains in their secret places cool,
And it is He who leadeth up the sun,
And warmeth the starry influences,
And tempereth the keenness of the frost,
And there, in the plenty of the feast,
And in the lifting of the cup, let Him
Have praises for the well-completed year.*

N. P. WILLIS.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

HOW WE SPENT SUNDAY AFTERNOON.

We were invited to go last Sunday afternoon with the Epworth League of our church to visit the home for the aged and infirm, in other words, the "Alms House." We had never been inside a place like this before and it was with curiosity that we viewed the different apartments as we were ushered through by the kind matron.

We first went to the chapel and held services for about an hour and a half. There were a number of the inmates out, besides about sixteen from our League. We had several songs and prayers, a short talk by Rev. Harry Short, one of our pastors, and the writer.

We never had such feelings in speaking to an audience as we did while facing this one. What would we say? What *could* we say? After asking how many were Christians, we found there were a number who professed to be followers of Jesus; then we remembered that He was not so favored as these poor old people, for He had not where to lay His head. They, at least, had shelter and a comfortable bed.

We reminded them that they had a good opportunity to pray, as during the long, lonely days they had nothing to employ them. We contrasted their lot with those of many out in the world who are grabbing after this and that, seeking to keep up with the mad, rushing multitude that is bent on satisfying their animal appetites and desires. These poor people had sufficient food to keep them from starving, and nicely heated rooms; but who can say how many of these unfortunates know what it is to see a friend, or shake the hand of one who has a sympathetic touch for them; some of them have not one in the whole wide world who cares for them—they are literally forgotten.

We told them that there was no place so lowly and lonely but Jesus would dwell there if He could find a human heart open to receive Him. It was just this class of people that Jesus' great heart was often moved with compassion toward, and who drew out the deepest and tenderest sympathies of Him who was a "man of sorrows and acquainted with grief."

We visited several of the wards whose inmates were too feeble to come to the chapel. We sang for them and inwardly breathed a prayer that the Father of mercies and the God of all comfort might reveal Himself to them, whose lives seemed so destitute of earthly comforts. In one room we found a poor blind woman, whose face was bleached with her long stay inside of four walls. What a sad picture! but not beyond the reach of Him who can with His touch bring back the sight again. Some day the scars of sin will all be obliterated.

While we were singing for an old man, a Christian and a member of our church, a man spoke to us and said there was a man in the back room who was thought to be dying; we went to where he was and found a pitiable object indeed. We sang "In the Sweet By and By," and asked him if he remembered that old song, and he said yes. We thought it might awaken memories of other days when the hand of time dealt more kindly with him, and thus arouse in his heart a desire for a better life. We took him by the hand and asked if he were a Christian, and he said no. And yet how much he needed to be; he was tottering on the brink of the last river, and his poor soul was unprepared for the change. We urged him to accept Jesus as his Savior, as he was getting old and was not likely to live long. Oh, how we wish he might know Him, whom to know is life eternal, before the last messenger calls.

There were others whose minds had failed, yet innocent and harmless. Two of the women employed themselves by changing clothing with each other all day long. Another unfortunate girl was skulking under the stair-steps picking at her fing-

ers; when not doing this she is picking her clothing off.

The recital of these scenes makes our heart sick, but friends, the havoc that sin has played with the outer man is not nearly so terrible as that which it has brought to the soul once made in the image of God. What an awful thing sin is! and yet we find so few who have counted the cost and bade adieu to the ways of the transgressor. The fall of man brought all the disease, woe, affliction and heartache upon the human race, and it is only through faith in the Lamb slain on Calvary that we can ever hope to be relieved from its ravages and punishment.

Somehow, it draws us nearer the suffering Christ to mingle with those whose lives have been blighted by the adverse winds of temptation and sin. What an inexpressible joy it would have been to have been able to kneel with each of these unfortunates and point them to the Lamb of God that taketh away the sin of the world, but we could only silently bear them to the throne of grace and ask that the Father of us all might deal mercifully with them.

We found a colored woman, who had more of everything than mind, and we had her sing for us. She sang, "Where shall I be when the last trumpet sounds?" and "Am I a soldier of the Cross." Her tones were broken and her voice husky, but the solemn truths of the hymns sang into our hearts. I asked her if she was a soldier of the Cross, and she said yes; whether she realized what it meant or not, somehow we felt that in the atonement of our compassionate Christ there was ample provision made for such helpless victims and after awhile she would pass under the atoning blood and find lodgment in the house of many mansions. As Bro. Jones said about seeking the old man in the mud hut, "Some day we hope to go out again seeking these lost sheep." May God bless them.

EVANGELISTIC AND PERSONAL.

Rev. W. E. Dean: "We are having a great revival at Somerton, O. Seventy-eight have been converted and five sanctified."

Rev. P. B. Wise: "My last meeting was in Parma, Mo., with Rev. Dees. About 130 people were saved."

Rev. W. F. Grandy: "We are in the midst of a gracious revival on Bloom City circuit, Wis., in which more than sixty souls have been saved or sanctified."

Don't forget the great Holiness Union Convention which meets in Louisville, Ky., April 28-May 3. Let the evangelists leave this date open and attend this Convention and thus help to make it the greatest ever held.

Rev. Fred Canaday: "We have just been in a battle at Newell, W. Va. Sister Mattie Wines preached with great power. The meeting resulted in the saving and sanctifying of a number. We will be in Xenia, Ohio, the month of March."

Rev. P. C. Ramsey: "I have closed a great meeting at Eden, Ala., in which more than 30 souls prayed through to victory, and a Baptist preacher was sanctified. We organized a Wesleyan Methodist Church."

Rev. H. C. Wilson: "Just closed a meeting at Five Springs. The church was revived, seven were wonderfully saved. We preached in the school at Highway, Ky. Two were sanctified."

Rev. D. W. Whybrew: "We closed our meeting at Mt. Gilead Friends Church, Feb. 15. About 50 knelt at the altar and most of them found what

they were seeking. A beautiful spirit of harmony prevails in the church. Rev. George Kent is pastor."

Rev. W. C. Moorman: "The meeting near Howard, Kansas, closed with some success. A few were reclaimed, the church revived and some convinced of the need of sanctification. I am ready for service. Address Hutchinson, Kan."

Rev. Kenton H. Bird is having a most successful revival at Leon, W. Va. Forty persons were at the altar in one service, and nineteen came through to victory. The power of God was so great that some fell in the floor. The meeting is almost developing into a union affair as the other denominations are taking much interest in the services.

Rev. John F. Owen: "We recently held a meeting with Rev. H. M. Gray, one of our Methodist pastors in Lineville, Ala. There were about 20 professions of pardon, reclamation and sanctification. Many of the best young people of the community were either converted or sanctified. We are expecting some preachers and missionaries to come from this fine body of young people."

Rev. Sam S. Holcomb: "I am in a fine meeting at Delaware, Okla., with Rev. H. H. Hindam, pastor of M. E. Church. Souls are getting through to Jesus. I have recently held a meeting at Onola, Okla. Have two dates for camp meetings in July and August I would like to fill with some one. Address, Ada, Okla."

Rev. Allie Irick: "We had a great meeting at Silver Palm, Fla. Rev. Boyd is pastor of the M. E. Church, South. We are now at Miami, in the Nazarene Church. Will be in Newton, Kan., March 6-16, then home to the great Holiness Convention at Pilot Point, April 16-20, with Dr. H. C. Morrison as leader."

The Central Agency of the American Bible Society, at 424 Elm Street, Cincinnati, O., and of which Rev. Dr. Geo. S. J. Browne is Agency Secretary, used 28 colporteurs, 11 field workers, in its five states, and these workers gave 3,814 days of service; traveled 35,148 miles, visited 471 towns and villages and the counties about them, and visited 85,325 families, and with the output from the office, put in circulation 103,098 volumes of the Scriptures in 27 languages. An increase of over 16,000 volumes over 1912. For the nine U. S. Agencies the increase is 230,222, total output in U. S. by these nine Home agencies is 1,076,459 volumes, for 1913.

A GREAT AND NOTABLE GIFT.

The largest gift that has ever come to the Board of Foreign Missions of the Methodist Episcopal Church was announced by Secretary F. M. North at the monthly Board meeting in New York City, February 17th. There has been paid into the treasury of the Board, in cash and securities, the sum of \$175,000, to be permanently invested for certain designated purposes. The donor desires to remain unknown and, in due time, announcement will be made concerning the purposes to which the gift is to be devoted. It was accepted with feelings of profoundest gratitude both to the princely giver and to God, who inspired the heart of His servant to make this monumental gift.

SPECIAL IN BIBLES.

We bought a lot of 90 Teachers' Bibles at a very low price. They have a splendid Morocco binding, size 5 1-2x8 1-2, overlapping edges, Minion type, References, all the regular teachers' helps, including Concordance, etc. Good Bible paper. They retail regularly at from \$2.00 to \$3.00. We offer them at \$1.20 each postpaid, while they last. If you want six or more shipped by freight or express you can have them at \$1.00 each. Order to-day from HERALD Office.

It may seem stupid not to think with the great thinkers; it is better to believe with the great believers.

The Christian and Money.

Outline Sermons by Rev. J. Gregory Mantle. No. 7. Motives to Giving.

As was pointed out last week the eighth and ninth chapters in 2 Corinthians contain seven principles of giving, and seven motives to giving. They often interlace, but they can easily be detected by a little earnest research.

We find as the first motive the wonderful example of the Macedonian saints. "We desire to let you know brethren, of the grace of God which has been bestowed on the churches of Macedonia; how, while passing through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality. For I can testify that to the utmost of their power, and even beyond their power, they have of their own free will given help. With earnest entreaty they begged from us the favor of being allowed to share in the service now being rendered to God's people." (Ch. 8:1-4. Weymouth's translation).

The condition of Greece in the time of Augustus was one of great poverty and distress. It had been the seat of three tremendous and desolating wars. Apart from this awful calamity the country had never recovered from the long series of miseries which had succeeded and accompanied its conquest by the Romans. The provinces of Macedonia and Achaia had petitioned for a diminution of their burdens; and they were considered so deserving of compassion that they were transferred for a time from the jurisdiction of the Senate to that of the Emperor himself, so that the pressure of vexations, harassing and almost persecuting taxation might be in some degree mitigated.

These were the people who astonished the Apostle by their simplicity, their generosity, their overflowing readiness to help their poor brethren in Jerusalem. They might have said: "It is no use coming to us to beg Paul, we have nothing. We are ground and pressed with intolerable taxation. This is a bad time to think of raising a Relief Fund here, indeed it could not be worse." So they might have reasoned. But instead, the torrent of their charity had overflowed; and Paul had actually to seek to stay the torrent or to keep it in narrower bounds. Instead of being entreated to give they actually begged with earnest entreaty to be allowed the privilege of sharing in the service of love which was being rendered to God's people. And the explanation of this magnificent example of giving is that before a single coin was given they held a consecration meeting and gave themselves to the Lord. (verse 5.)

The second motive is the completeness of Christian character which is only attained by giving. Paul says to the saints at Corinth: "Just as you are already very rich in faith, readiness of speech, knowledge, unwearied zeal, and in the love that is in you, implanted by us, see to it that this grace of liberal giving also flourishes in you." (Ch. 8:7). Dr. Pierson says, "The emphasis is on the grace of giving. It is the highest up, hence the steam must rise higher, in order to supply this grace, than the other graces he has mentioned. In other words faith, utterance, knowledge, diligence, love, all lie on a lower level than unselfish giving."

A Christian character is wanting in completeness if there is no heart to give and no practice in giving. No high profession can cover this deficiency. Any claim to a holy life where this grace is absent is rendered void; and no one is quicker to see the anomaly between a profession of holiness and the possession of stinginess than the men of the world. They, at any rate, expect to see this among the chorus of graces. Nor can abundant activities compensate for this deficiency. Many who have almost unconsciously begun to love their money, and who are increasingly indisposed to part with it, think that abundant zeal will compensate for the lack of beneficence, but it will not. We must aim at an all-round, harmonious completeness of service and character, so that we may be "perfect and entire lacking in nothing." The logic of the Apostle is this: "As ye have done

so much for your character do not put up a pillar and forget the capital. Who would build a house and forget to put the roof on? The young man who came to Jesus made quite a small item of the Commandments; he said "all these have I kept from my youth up: I am quite familiar with every one of them; not one of them has any claim against me." Then said Jesus: "One thing thou lackest, add this also. Go sell that which thou hast and give to the poor and come follow Me." Do not let us imagine because we have nine points out of ten that the tenth will be regarded as a mere trifle. When Michael Angelo with infinite pains was finishing a statue, touching the marble figure now here and now there, a critic said: "I don't see what you have done since I last saw this statue." The great sculptor explained what he had done and was met with the remonstrance of the critic: "Oh these are but trifles!" "True," said the artist, "but trifles make perfection, and perfection is no trifle."

The third motive is that our giving is a proof of our love. "I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love." (v. 8). Paul disowns and discourages compulsory legislation. On the one side there must be "no commandment," but on the other there must be "the willing mind." The only possible way to such an ideal as that outlined by the apostle is the way of the Pentecost. When the bulk of Christian people have seen that it is of no value whatever to live in the Pentecostal Dispensation chronologically, while they are out of the Pentecostal experience practically, most of our difficulties about giving will be settled. It is not a gush of sentiment that is needed, it is a law of life. Love is tested by self-sacrifice, and the salt of sacrifice is its voluntariness. It becomes saltless if it is obligatory. Love says, "May I have this privilege"; not, "Must I perform this duty."

The fourth motive is the example of Christ. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." (8:9). "Ye know," but the knowing must not stop with an intellectual apprehension of this great fact. The truth must, by the understanding, be brought to bear upon the heart, and then upon the will, prompting to activity. No truth is of any value to us if it is merely admitted into the region of the understanding. That is the mere outer court of the Gentiles in our being. If it is to affect practice, it must go into the inner court; it must enter the heart. The enrichment of His people was the purpose of Christ's poverty. And what an enrichment it was! When Paul wanted to convey to His brethren some adequate conception of the "riches" which Jesus Christ has made available for us, he again and again coins a word, so vast was his idea of the wealth, and so poor was the language at his command to describe it. Let this word sink into your heart afresh: "That ye through His poverty might become rich." Let us not disappoint Him by a slight appreciation of the riches brought within our reach at a cost so infinite, or think meanly of His salvation, nor will we be so foolish as to fail in a full appropriation of that wealth. We will gladden His heart and recompense Him by putting to the utmost experimental proof the meaning and contents of the "riches" which are the purchase of His sacrifice on Calvary, and of His intercession at the right hand of the Majesty on High. "He died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again." (2 Cor. 5:15). "Hereby receive ye the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My little children, let us not love

in word, neither in tongue; but in deed and in truth." (1 John 3:16-18).

The fifth motive is the proof of our brotherliness. (8:16-24.) The churches form one fraternity, bound by living links. Paul had pledged the aid of the Corinthian Christians in this emergency, hence the good name of the church and of the Apostle was involved. Paul here sets a valuable and necessary example to all Christians who are entrusted with the management of charitable funds. The word "abundance" in verse 20 implies that the sum which had been collected by Paul's exertions was a very large one, and with noble carefulness, the apostle does everything to safeguard himself from suspicion. As Calvin says, "He was not so satisfied with himself as to think it unworthy of his dignity to avoid calumny." He lived in a censorious age; he was a city set on a hill; the world, with malignant eye scanned his every act and every word; and the enemies of the apostle at Corinth were so numerous and so busy that this cautionary measure was absolutely necessary. Note how careful the apostle is to secure the due safety and auditing of this collection, and let all who touch the money of the church show a similar anxiety to provide things honest, "not only in the sight of the Lord, but also in the sight of men." (8:21.)

The sixth motive is the contagion of Zeal. "Your zeal hath stirred up very many of them." (9:2). How potent is good example! Faith, courage, generosity, enthusiasm are all contagious. God meant them to be so. When therefore you are urged to help some work of God, and hold back your gift, you not only sustain loss yourself, but you have hindered others from giving; for meanness is as contagious as generosity. Who has not at some time, witnessed an outburst of beneficence which has swept over a whole congregation; bringing down the abundant blessing of God; lifting burdens from breaking hearts; and enriching with heavenly grace the souls who responded to the wave of holy enthusiasm that came sweeping down from the Spirit of God.

The Seventh Motive is the glory of God. "May you be abundantly enriched so as to show all liberality such as through our instrumentality brings thanksgiving to God. "For the service rendered in this sacred gift not only helps to relieve the wants of God's people, but it is also rich in its results, and awakens a chorus of thanksgiving to God. For by the practical proof of it which you exhibit in this service, you cause God to be glorified by your fidelity." (9:11-13.)

This is the crowning motive in everything. Even in praying we must always remember the Master's words "Whatsoever ye shall ask the Father in My name that will I do that the Father may be glorified in the Son." The receiver's wants are supplied and he is led to give thanks to God for the bounty received. The giver is enriched in his own soul, and becomes fitted for higher service, and "God is glorified in the realization of a community of love which is as the days of heaven on the earth."

SPECIAL NOTICE!

I very much regret that the severe illness of my wife makes it impossible for me to be at the Sebring camp meeting in Florida, March 6-16. I had fully intended to attend this meeting, but wife's condition is such that I am quite sure it is my duty to remain at home.

I regret to say to our many friends, who have prayed for us very faithfully, that she appears to be growing constantly weaker. We thank them for their prayers, and ask them to remember us and our dear children at the throne of grace, and to pray especially that the Holy Spirit at this time may graciously abide in our home and in our hearts.

H. C. MORRISON.

EVANGELISTIC

NEWPORT, OHIO.

The last meeting I was in was a hard-fought battle, but God helped us out and if He is for us, He is more than all that can be against us. This meeting was at Newport, Ohio. Sister Arizona Vince is the pastor and she had as her helpers myself and song evangelist A. L. Durkee. Rev. J. H. McKibban, Editor of the Church of Christ Advocate, was with us a few days.

The enemy was well fortified but we kept hammering away with the gospel hammer of truth until a few hearts got broken up over their sins and came weeping their way to the altar and found pardon and reconciliation to God through the blessed Savior. One old man that had been a soldier in the Civil War but had never tried to be a Christian in all his life gave his heart to Jesus and was sweetly saved. We are now in another conflict near Lucasville, Ohio, in a country church known as Victory Chapel. They have a nice new church just built and this is the first revival in it. We are expecting to dedicate it free from debt Feb. 15th. The meeting is starting out good and it looks like there will be a revival here.

W. W. LOVELESS.

HINDMAN REVIVAL.

On Sunday evening, January 18, 1914, I closed at Hindman, Ky., with my brother, Rev. A. W. Vanderpool, the pastor, what was considered by many the greatest revival that town and community had had for many years. The field had been well prepared by the pastor prior to my going and the revival began with the first service and continued with increased interest for three weeks. It looked as though the meeting had just begun when we had to close. We had thirty-four conversions the last day. There were seekers at the altar almost every service and in all one hundred and twenty-six conversions and reclamations. Thirty-five united with the M. E. Church, South, and quite a number went to other churches.

We conducted three services daily. Two in the church and one in the College chapel at eight o'clock in the morning. There were several conversions among the student body. The W. C. T. U. Settlement School is located at Hindman and is proving a great blessing to the people of that community.

W. S. VANDERPOOL.

TY TY, GEORGIA.

Rev. W. W. McCord has just closed a hard-fought two weeks' battle at Ty Ty, where he preached the gospel in its purity. We thank God for men who are not afraid to uncover sin in all its forms and will stand the test at the judgment bar of God. Bro. McCord is one of the true, loyal, consecrated servants. We praise God for sending him into our midst to bring such sweet messages from heaven to hungry souls.

There were souls who plunged into the fountain of perfect love; eternity above will reveal the good that has been accomplished. Many were under conviction, several reclaimed, and twenty-one joined on profession of faith. Sister McCord was here and she, too, knows how to prevail with God in prayer and song. Her sweet songs touched the hearts of many.

The attendance was fine throughout the whole meeting. Bro. Cannon, pastor, by the help of his dear Christian wife, bids fair to do a glorious work this year. We praise God for such consecrated leaders.

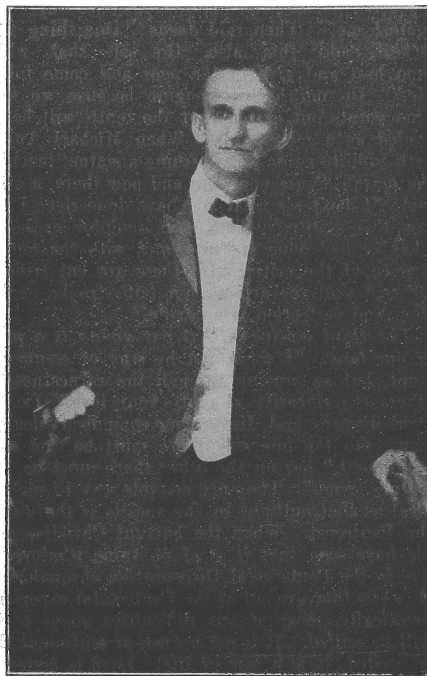
This was the greatest Holy Ghost revival in our church for several years. This is a glorious gospel the Lord is sending Bro. McCord to preach to the lost. We give God the glory. In addition to the other good things, five subscriptions were taken for THE PENTECOSTAL HERALD. Fifteen members subscribed for the Christian Advocate, the pastor's salary was raised \$50.00, conference claims sub-

scribed for the year, and Bibles and Testaments placed in several homes. We covet the prayers of those who can reach the throne for souls, and earnestly pray that God will give these evangelists strength, and power to carry on their work at Jesup and other places as God calls them.

Mrs. F. B. PICKETT.

FROM THE FIELD.

In the central part of Ohio there is a little town of about 1,000, called North Lewisburg. We were advised by a certain individual that if ever we struck that place we would sure have some hard



REV. J. B. KENDALL,
Who is in meetings in Milton, Kansas.

sledding, that it was a place of non-church goers, that there were three old dead churches, and there was nothing doing because they were holiness fighters and would not walk in the light. Well, we were in for it, but when we go in we never back out; we appeared on the scene in good time.

At our first service they all held reserve seats in the back end of the house, all the front seats were empty for six or seven seats back. They looked very much like other folks that we had seen before; they were a "little off" but we could reach them; there was good attention to the preaching of the word, and at the close of the service there were a few of the more courageous ones came forward and shook hands with us. The second day there was a nearer approach to the front, and the third day we had 60 seekers at the altar for the baptism of the Holy Spirit, and there were a number of finders; there were some sinners saved as well. One old man 80 years old, who had not been in a church for 33 years was blessedly saved. It was worth the whole effort of the meeting. We had good crowds and there was great conviction upon the sinners. The church unanimously fell in line with the teaching on the doctrine of entire sanctification; it was a Methodist Church, Rev. Michael Yeagle, pastor, and he has the blessing and has taught it to his people until they were ripe for the experience. All we had to do was to shake the tree and down came the fruit; they were a hungry set, and they jumped at the bait and swallowed the hook like hungry trout in a spring branch. It was a good meeting; everybody said it was, and we are going to say so too. We will never be sorry we ever went to that place. "And the end is not yet."

Our next meeting will be at University Park, Iowa, Feb. 6-15, and then at Van Nuys, Cal., Feb. 20th to March 5th.

JOHN THOMAS HATFIELD.

CHARLESTON, WEST VIRGINIA.

The revival at this place, in the Central M. E. Church, was one of great victory. Rev. E. J. Westfall, the pastor, had begun the meeting when we arrived. The tide continued to rise higher and higher and the resultant work was between thirty and forty definite professions at the altar besides those who prayed through at home and elsewhere. Some people entered into the experience of entire sanctification who had been long seekers for the blessing and others who had never before fully embraced the doctrine. The Spirit of the Lord was graciously upon the meeting from start to finish.

The pastor is a man of wide vision and has his work at heart. He lost no time in making every means count toward a great soul saving revival. He stood right by us as we declared the full gospel of an utmost salvation. He himself has preached the straight truth in the face of opposition and God has honored his labors in doubling his church membership in the past two years. Now his work stands on a firm foundation and he has a band of as true holiness people as I have ever worked with and who will stand as close preaching without flinching as any people. May the Lord richly and graciously bless this dear pastor and his good people.

We are now in college in Asbury working hard and will "stick to it" till June; then we start out again to be busy through the summer vacation and up till Christmas. My slate is about full for this time and we are looking forward to our Commencement with great anticipations for the greatest time in the history of Asbury College. After this we are in the battle to win souls.

Wilmore, Ky.

O. H. CALLIS.

SEAMAN, OHIO.

The last report from me to THE HERALD, I was at Simpson M. E. Church, Evansville, Ind. I was there three weeks. That place is not easy to work. I was reminded of the words of Sam Jones, when he was there some years ago. He said the only difference between Evansville and hell, "Evansville has a river, and hell has none." There are 300 saloons, which means one saloon for 300 people, or as I figured it, when considering that many of the people do not drink, about 35 families support a saloon. Then the picture shows, pool-rooms, cigar stands and every conceivable device to ruin men.

Notwithstanding all the adverse circumstances, I found a goodly number of faithful men and women ready to stand with the pastor, Rev. J. T. Bean, and myself in the work. We had most of the time three services daily. The morning prayer meetings in different parts of the city, were most helpful, as were the evening services. Our first decisions for Christ were the first Friday evening, at the first altar call. At the men's meeting on Sunday there were decisions; one young man especially, which resulted in the conversion of his wife later, her brother and sister.

I remained three weeks and the Lord gave us conversions up to the last. One of the elect ladies of the church said in the hearing of the writer: "One thing was encouraging, the conversions at the altar." In some places the altar is discarded.

The pastor and people continued the meetings after the departure of the evangelist, many pledging to stand by the special meetings and those to be followed up in the prayer meetings.

I began a union meetings at Seaman, Ohio, with the churches Sunday. We began in the United Presbyterian Church with a large attendance. We held three services on Sunday, and all were enthusiastic. This morning I gave two addresses to the pupils of the public schools. The work starts out very encouraging.

Muncie, Ind.

E. B. WESTHAFFER.

SNOW HILL, MARYLAND.

Rev. Luther B. Bridgers and his efficient wife have recently held a gracious meeting in Snow Hill, Md. That you may better understand the success of the work I would say our town has a population of about 2,000 people and five or six churches. The services are held in Whatcoat M.

E. Church, of which Rev. James W. Easley is the efficient pastor, and has a membership of about 275. The auditorium has a comfortable seating for 350 and the lecture room about 300 more, which we threw open all into one room. The first Sunday morning we had about 300 people from which the attendance steadily increased until we could not find comfortable standing room, with many going away. We could easily have filled a room of 800 or 900 people, had we been able to make them comfortable.

The earnest, passionate preaching of the old-time Bible doctrines of sin, repentance and salvation through faith in the blood has wrought such deep conviction and such a stir in Snow Hill as has not been for many years. Last Sunday afternoon we had 450, all men and youths, which was a great sight. On Monday night (his last service) there was one of the greatest manifestations of God's power during the whole service. There have been now about 90 conversions and the end is not yet.

Rev. Ralph T. Coursey, a former pastor, beloved and one of the greatest evangelists, preachers and sweet singers in the conference, is expected to arrive and, with Pastor Easley, continue the services.

Too much praise cannot be given Bro. Bridgers for his strong, biblical, Holy Ghost preaching and devotion to the work of God whom he perfectly represents, and his efficient wife, who assisted him as accompanist and singer; but really was an assistant evangelist, with a sweet spirit and a ready hand and willing heart, extending loving instructions to the lady seekers at the altar and any other service she could render. We understand they have been recently married and that this was their first meeting together. If this be the case, and she shows such helpfulness at the beginning, what will they do when they have had more experience. Their voices blend perfectly, and singing out of their deep Christian experience as they do, brings great conviction to their hearers. They have captured the hearts of the people of Snow Hill as a whole, and many prayers follow them for their success in their great work of winning souls for the Master. Sincerely yours,

JOHN T. TAYLOR.

THE MADISONVILLE REVIVAL AGAIN.

We gave a report in a former issue, but so much has occurred since the meeting closed, we believe it will be of interest to the readers. From three to five have been converted at an altar service each coming together; our prayer meeting is like the middle of a revival. About twenty-five boys and girls were brightly saved during the meeting, over a dozen since it closed. These range in age from twelve to sixteen. It is wonderful how they work, going out after their companions, and praying for them at the altar—weeping and urging the penitents to "pray through." One whole corner of the church—the Amen Corner—is given over to my boys. We feel sure God will have at least two preachers from the lot.

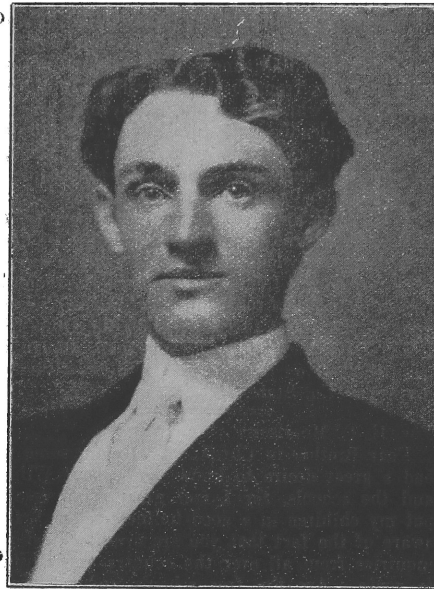
Somehow we failed to report one very important feature of our meeting: it was the music conducted by Bro. S. H. Prather, who belongs to us here. At the time he was employed in St. Louis, making a good salary, but came home to help us. Bro. Kendall declared he had never heard better music. Bro. Prather is an old warhorse, and understands every detail of revival work; he is not at the end of his row when the singing is over; he can pull a meeting out of the hole, and work at the altar like a Trojan. He organized a children's choir, and with the pipe organ, piano, violin, and several cornets, we surely had music not often heard. We wish Bro. Prather could devote his whole time to revival work, as he knows just how to do it, and do it efficiently. Much of our great victory was due to his faithful help in the singing. His assistance in a meeting, anywhere, will be a big asset. Bro. Prather makes ten dollars to one paid him when singing, but he is always ready to help the brethren.

One Sunday school class is now supporting a Bible Woman, and another class says they are ready to do the same. When the spirit of revivalism is on the people, all the work of God prospers, as Mr. Wesley used to say.

C. F. WIMBERLY

BOURBON, MISSOURI.

The three weeks' meeting at the above mentioned place came to a close on Sunday night, Feb. 1st. This revival was a great blessing to both preacher and people. Many times the altar was filled with persons desiring to be either saved or sanctified. There were more than thirty professions and thirteen united with the Methodist Church. Rev. A. P. Missey is a very fine man. He is an advocate of the orthodox Wesleyan doctrine of entire sanctification, as a second work of grace. He stood by us until the last gun was fired against the enemy.



REV. KENTON H. BIRD,
A most earnest and successful evangelist, of
Wilmore, Ky.

The meeting was a means of finishing up the dancing club. The devil sent in a dried-up Methodist or two from a distant town, who said there was not any harm in the dance hall, but the fire was so hot they didn't stay long. God save Methodism from the devil's side shows, and keep us at the midweek prayer meetings, and out of the devil's front yard.

We were well entertained by Bro. and Sister Wilmesher in the Bourbon Hotel. Their sons-in-law who are leading merchants in the town, stood by us faithfully until the last. Bro. Jackson, the editor, stood by us and kept the meeting well advertised through his paper. He hates the saloon, and used his paper to put the slaughterhouses out of the entire county. Honor to his name.

Bourbon is only 74 miles from St. Louis, on the Frisco Railroad, and two miles from Blue Springs, a great summer resort for the people of St. Louis. They are going to have a great camp meeting there in July, known as the "Blue Springs Union Camp," and Evangelist Howard Callis, of Wilmore, and the writer are the called workers. The date of the camp is July 3-13. Be sure and plan to be with us.

The blessing of the Lord upon THE HERALD; it is getting better. Let every reader of THE HERALD get a new subscriber before May 1st. The lovers of the "Menace" are doing their best; let us holiness people do our best. Say, I will,

KENTON H. BIRD.

SHARON, PENNSYLVANIA.

We have just closed one of our most successful campaigns with all the churches of Sharon united. There were 2,524 conversions; over 230,000 in attendance; while on the last day there were over 400 conversions. Converts were still coming forward when the meeting closed at twelve p. m.

The first week Mr. Hart spent with the church people, urging them to complete consecration for the work, and at the first invitation given there were some 1,500 church members rushed to the

front making full consecration. This indeed was an inspiring sight.

In this city, six years ago, "Billy" Sunday had his first great meetings in the East; notwithstanding this fact, the tabernacle erected for the Hart and Magann meetings accommodated one thousand more people, and the building was packed every night, while in several instances hundreds were turned away. People came as early as six o'clock to be assured of good seats. The churches of the city have been greatly blessed and the pastors rejoice that such a successful campaign could so closely follow the great meetings of six years ago.

We are now engaged in another union tabernacle campaign with the churches of Rocky Ford, Colo.

HART AND MAGANN.

THE REVIVAL IN SPRINGFIELD, ILL.

This wicked city, with over 200 saloons, needs stirring up as it was stirred up nearly 70 years ago in answer to the prayer of the pastor of the Methodist Church, Rev. Hooper Crews, after a night of wrestling with God. We are told by Bishop Fowler that there was no sleep in Springfield that night, and the whole town was greatly moved. There has never been such a revival since in the history of the city. We need it now.

The pastor, Wm. Brandon, and some of his people claim we are having the best meeting ever known in the history of the Kunder M. E. Church, with over 700 members. This church is the home of the holiness people of this part of the state. Wm. Ashbrook, president of The First Central Illinois Holiness Association, is a member of this church, also Bro. O. E. Laird, secretary. Quite a number of holiness people belong to this church. The pastor is a fearless and uncompromising man, and with his official board have taken a stand against all the ungodly arrangements in the church for raising money and for worldly pleasures, and as a result about 50 of the members have left the church, and that many more ought to leave or get right with God. The church is being greatly revived and all classes of people are being reached by the meetings. Many are being saved and sanctified. One young man was slain by the power and laid till after midnight. Others are weeping and crying to God in the good old-fashioned way, and the end is not yet.

S. B. SHAW.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

no authentic knowledge of a flood' (p. 103). He quotes, approvingly, from Professor Driver as follows: 'We are forced, consequently, to the conclusion that the flood, as described by the biblical writers is unhistorical.' (p. 106).

"Paine said, 'The story of Eve and the serpent, of Noah and the Ark, drop to the level with the Arabian tales, without being as entertaining,' (p. 12).

"As face answers to face in water, so Dr. Mains answers to Tom Paine. Their business is the same. Their method and principles are the same. Their end and results are the same. Their purpose may not be the same; but that makes no difference, since they do the same. Paine was only earlier at work, but following the same rationalistic and infidel wake, like Dr. Mains."

The above gives some conception of the very remarkable drift away from the Bible. This, too, coming from one of the highest officials in the Methodist Church; and the book containing these statements in such perfect harmony with Tom Paine has been advertised and pushed by the publishers as perhaps no other book has been within the past five years.

In next week's chapter, we will contrast the teachings of Dr. Mains with those of Jesus Christ with reference to Moses. The reader will see very readily that while the doctor is in such perfect harmony with Tom Paine, he is quite out of harmony with the Lord Jesus. It is up to the bishops, editors, and leading men of the M. E. Church to make a choice between Tom Paine and Dr. Mains on the one hand, Moses and Jesus Christ on the other hand. What will they do? There is one Methodist in these United States who does not intend to follow the leadership or contribute to the support of men who have one shadow of sympathy with the blasphemous teachings of Tom Paine, or those whose tendencies are in his direction.

(Continued.)

RALLY TO THE CONFLICT.

We are delighted that the prohibition forces of dear old Kentucky are bringing their influence to

bear upon the legislature at Frankfort in their effort to secure a bill, submitting a State-wide proposition to the people of Kentucky. The present legislature has merited the respect of the people in several of its enactments. If they will give the people a chance to vote, there is but little question that old Kentucky will march into the dry column. It would mean a tremendous battle no doubt, but Kentucky is ready for the fight. It is simply a question of time when the big liquor warehouses in Louisville, Lexington, and many other towns in the state will have to be used for some other purpose than the storing of poison for the destruction of our young manhood.

The grand old state is swarming with tens of thousands of enemies of the liquor traffic; it would be difficult to find a family in this State which has not suffered in its finances, respectability, peace of soul, and life, from the liquor traffic. In one way and another whiskey, an old, bloody murderer, has gotten his deadly work into almost every family of the State. Not into every individual home, to be sure, but somewhere among the kinspeople, he has left his red trail and lifeless victims.

The people are tired of the waste, poverty, disease, murder, and ruin that whiskey has been spreading throughout this State. Let the war cry, "Down with the Demon," ring from the mountain to the plain, from the pennyroyal to the bluegrass, from Catlettsburg to Cairo, from the Ohio River to the Tennessee line until every man, woman, and child shall be on their feet to help drive this enemy out of the State.

Rev. H. C. Morrison:

Dear Brother in Christ: I have for some time had a great desire to know more about Wilmore and the schools, for I feel greatly impressed to put my children in a good holiness school. I am aware of the fact that you are overburdened with inquiries from all over the country and hesitated to write. Are the free schools under Christian teachers, and how far advanced do they have to be before they can enter Asbury College? Would like to know something about the price of lots with small houses. Is house rent reasonable? Is the country around Wilmore a hill country or is it a prairie country? Are there any saloons in or anywhere about Wilmore? Are there any small farms close around town for sale? You may respond through the columns of THE HERALD as it might be of some benefit to others as well as myself. Praying that you will be greatly blessed in your work for the Master, I am your sister in Him.

Signed

Dear Sister: The above letter has been received and read with interest. Would say in reply, that Wilmore has no saloons or other places of public vice, or dissipation. We have one of the most moral communities I have ever known.

The Methodist Church in this town is practically an old-time, full salvation Methodist Church. The conference always sends us men who are clear and straight in teaching and experience on sanctification as taught by Mr. Wesley.

We have a beautiful, upulating country. Wilmore is situated in the heart of the famous Blue Grass region. We are also near the Kentucky River with its splendid cliffs and beautiful scenery.

Rent at this place is reasonable. You can get a good house for from ten to fifteen dollars per month. Building lots can be bought at reasonable prices, ranging from \$250 to \$500 a piece. There are some small farms in the community, near the town. Soil here is very rich, and land is valuable.

I believe that money invested here is a very safe proposition, and we believe that values on property will be constantly increasing and that people who come here and educate their children, when they have accomplished their purpose will be able to sell their holdings to advantage.

The Lord is blessing our school. We have matriculated over three hundred students this year, and, from the inquiries and calls for catalogs from every quarter of the country, the outlook for the next school year is very hopeful.

We have a splendid faculty and an excellent student body. Something more than one hundred of our students are preparing for the ministry and missionary work.

We will be glad to give you any further information you may desire. Faithfully yours in the Master's service. H. C. MORRISON.

SPECIAL NOTICE!

Many inquiries are coming in with regard to my wife's health. We cannot say that she shows any indication of gaining ground. She is fighting her battle bravely and without a murmur, trusting in the Lord. Much prayer is being offered, and we have committed ourselves fully into His hands. Let our friends continue to pray, especially that the third person of the Trinity may be with us in a very gracious manner.

IT MUST NOT BE FORGOTTEN.

Do not forget that our Holiness Association meets in Louisville, Ky., April 28-May 3. We had a great convention last year, and we expect greater things this year. Let the friends in every quarter remember this convention, pray earnestly that the Lord may meet with us in gracious victory, and grant us His blessing.

Do not fail to be present. These conventions are of great value in every way. They rekindle the fires of Christian love within the breasts of the Lord's people, they powerfully influence hundreds of people who attend them who are not acquainted with the doctrine and experiences of holiness. Make your arrangements to come, even if at some sacrifice. If we let the holiness conventions and camp meetings wane, the great work in which we have been engaged these many years will suffer greatly.

Let those who propose going, write to Mrs. Bettie Whitehead, care Pentecostal Publishing Company, Louisville, Ky.

SPECIAL NOTICE TO MY CORRESPONDENTS.

1st. Matter intended for THE PENTECOSTAL HERALD, Louisville, Ky., must not be sent to Wilmore, Ky. The towns are something over a hundred miles apart, and it is a waste of time and postage stamps.

2nd. Persons desiring to send manuscript for book or orders for job work, or to learn prices of Bibles or other books, should always address, Mr. Hayden Pritchard, Business Manager, Pentecostal Publishing Co., Louisville, Ky. To send such matter to H. C. Morrison, Wilmore, Ky., is to delay it and give unnecessary expense.

3rd. Matter for the paper should always be sent to Mrs. Bettie Whitehead, Office Editor, PENTECOSTAL HERALD, Louisville, Ky.

4th. When matter for the paper or questions about publishing or job work are of a character that need my counsel or advice, the heads of different departments at THE HERALD office in Louisville will consult me. I write this to facilitate business. Sometimes a party sends in a renewal enclosing a dollar, and addresses it to Rev. H. C. Morrison, Wilmore, Ky., but I am at Mitchell, N. D., in a meeting. It is forwarded to me there. When it gets there, I am preaching at a camp meeting at Mt. Vernon, Ohio. When it reaches that place, I am at the camp in Wichita, Kan. When it gets there, I am busy preparing to open school at Wilmore, Ky. When it gets here, it must be opened, read to find out it is a matter that concerns only the office in Louisville. It must be re-stamped and mailed to THE HERALD office.

I am at your service for any help that I can give to anybody, but time is precious. Our stamp bill runs into hundreds and thousands. Let us all combine to save money and time.

Faithfully yours, H. C. MORRISON.

CARE OF BODY.

E. R. LANGWORTHY.

A certain prominent doctor has written a book in which he gives some startling figures as to the advance of disease in this country. He shows that in spite of the wonderful progress medical science has made, that we as a people are rapidly degenerating. According to his figures "insanity has increased 300 per cent in 50 years; cancer has increased 500 per cent in 50 years; and that 75,000 die annually from the same, while 300,000 are suffering constantly; diabetes has increased 50 per

cent in 10 years; deaths from appendicitis have increased 20 per cent in 10 years; heart disease has increased 50 per cent in 10 years. He says that 375,000 people die annually from chronic diseases that would not if the health of the people was as good as it was 30 years ago." He also gave the following figures: "American people are consuming yearly 1,935,000,000 gallons of whiskey, 111,000,000 pounds of cocoa and chocolate, 1,000,000,000 pounds of coffee, 100,000,000 pounds of tea, and 7,500,000,000 cigars are smoked annually, and over 11,000,000,000 cigarettes; 400,000 pounds of opium." \$200,000,000 is spent for confectionery and \$20,000,000 for soft drinks.

The American people are very self-indulgent and we are rapidly becoming a dissipated nation. The Bible clearly teaches that our body is the temple of the Holy Ghost. 1 Cor. 6:19. We need always to remember that, and as the temple of the Holy Ghost, it is entitled to some consideration. If we disregard the laws of nature we will suffer. There are some things the Lord will not do for us. He will furnish us with money to buy a toothbrush, but He will not use it for us; He gives us lungs to breathe, but expects us to use them; He will furnish us with plenty of fresh air but expects us to open the windows and let it in; He will furnish us with water and with means to buy soap, but expects us to furnish the motor power.

In the first place the Holy Ghost wants a clean temple, clean in a double sense. It must be clean from sin and its pollution. The Holy Ghost and sin cannot abide in the same heart. Either sin will have to go or the Holy Ghost will not come in. This is the essential cleanness. But not only should the temple be clean inwardly, but outwardly as well. It does not glorify God to be careless of our outward appearance. Water is plentiful in this country and soap can be bought for five cents a bar and there is no excuse on this line. We have been in the homes of people that were professing religion and the surroundings were so dirty that we had to pray for grace to stand it. No matter how much grace we have, if we are unclean and untidy about our homes and persons, many will have no confidence in our profession, for they will reason that surely if we were pure and clean inside we would clean up outside.

Then, "whether, therefore ye eat or drink, whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. (a) We should be careful not to overeat. (b) We should be careful of how we eat. God has given us teeth to chew with, and no doubt He expects us to use them. If He had given us a gizzard, no doubt we could safely bolt our food, but as it is we should be careful not to eat too fast. Nervous people especially have to watch themselves constantly not to do so. (c) We should be careful of what we eat. For one thing, the American people are eating too much rich and highly seasoned food. It is said that \$200,000,000 is spent in this country annually for candy. Dr. Flinn, a noted health lecturer, says that "candy should never be given to children after 4 p. m., as it is directly stimulating to the sexual organs." Charlton Edholm, in her book on "Traffic in Girls," says "the stimulating foods highly seasoned, the pepper mustard, hot sauces used upon the table of nearly all families, excite the passions, and mother's cooking often helps to ruin her darling boy." Wesley in his "Plain Account" says, "Some are wanting in temperance. They do not steadily use that kind and degree of food which they know, or 'might know' would most conduce to their health, strength and vigor of the body: or they are not temperate in sleep: they do not rigorously adhere to what is best for body and mind; otherwise, they would constantly go to bed and rise early and at a fixed hour: or they sup late, which is neither good for body nor soul: or they use neither fasting nor abstinence." We should never eat nor drink anything that we have reason to believe is harmful to the body. If a person will make these matters a subject of careful study and prayer, and use what sanctified common sense God gives him, he will be able to eat and drink to the glory of God.

One thing we do need though to be careful of. We must remember that sometimes "what is one man's meat is another man's poison," and when

we find out that a certain kind of food or drink is not good for us we should not at once conclude that it is not good for anybody else, and not only try to make them walk by our rule, but unchristianize them if they do not. Such things ought not to be. These are matters that good sanctified people will always, to a certain extent differ on, and we need to bear that in mind, and remember that we have a mantle of charity and will have occasion to put it to a good use.

BUD ROBINSON'S CORNER.

CLEVELAND, OHIO.

It might be interesting to tell of one of our trips and meetings. We left Pasadena, Cal., on Jan. 20th, and traveled four days to reach Chicago, Ill. We stayed over night there and the next morning boarded an eastbound train over the Lake Shore for Cleveland, Ohio, to hold a meeting for the President of the Bible Institute of the Friends Church. Rev. Walter Malone and wife are in charge of both school and church.

We had a very fine meeting but it was no trouble to have the meeting for they had everything in running order when we arrived on the scene. Although the meeting was a great one, we were not the persons that brought it about; anybody could have had a fine meeting for they were all on fire when I got there; all I had to do was to pour on a little oil and strike the match and the flames broke out at once. We had no trouble getting seekers to the altar and no trouble in praying then, through.

I preached just eleven days and nights and we had 225 at the altar. I am of the opinion that not less than 175 got the victory. We had some of as fine cases as I ever saw in all of my religious work. One young man was powerfully converted who could not speak a word of the English language and could not understand it, but the Holy Spirit got hold of him and he came to the altar and was saved. When the Spirit is poured out the man knows that God is there, even if he can't understand what is said by the preacher.

The only trouble we had in the meeting was lack of room; we had seating capacity for about five hundred, but that at times was not half large enough, so many had to be turned away. The crowd would come until we had them packed in like sardines; but the Lord came to our rescue and put the burden on us for a larger tabernacle; we went to prayer, then went to work and raised about \$13,000 to build a new tabernacle; it will take \$20,000 to build what they need, but we made a fine start on it.

It has never been our pleasure to work with more beautiful people than Brother and Sister Malone and their officers and teachers in the school. All the student body was on fire for God and a lost world and it was easy to bring things to pass. Brother Malone has a fine body of students; they are fine Christian workers; all hands went to work for a great revival and God honored their love and faith. Brother Malone was in charge of the meetings as our leader and Brother Penrod was in charge of the song service and he did it up in fine shape; he is a fine young preacher from one of the Methodist churches at Johnstown, Pa. The President, Brother Edward Mott, of the Ohio Friends yearly meeting was with us most of the time; he is editor of *The Evangelical Friend*, and also one of the teachers in the Bible Institute; he is one of the old Quakers who is as straight on the doctrine of scriptural holiness as any one who walks the Ohio dirt. The Bible School is located at 3219 Cedar Ave., almost in the heart of the city.

Cleveland is a city of about 650,000 population. They have one saloon for every five hundred population. In the year 1912, there were in the city of Cleveland 90,000 arrests. I visited the great workhouse out a few miles from the city where I saw 657 men and women. This workhouse is

something like a state prison and is run on the same order. The city has out there about 2,000 acres of land and great buildings, and they are about full all the time. I was told by Mr. A. D. Cuthbertson, the parole officer, that they had paroled one old lady out from that workhouse 91 times and she is now 89 years of age. She is a Roman Catholic. One old man has been sent out on parole over 100 times, and he is also a Roman Catholic. The Catholic priest has charge out there every Sunday morning. As little as you think of it, the Cleveland workhouse is nothing more or less than a Catholic Church, and their prisoners are as good Catholics as if they were outside. We are told that Rome never changes. Well, it looks that way to a stranger.

Here is something else to think about. Of all the crime that is committed in Cleveland 17 per cent. is committed on Saturday night and 34 per cent. on Sunday; so put Saturday night and Sunday together and 51 per cent. of all the crime is committed on Saturday night and Sunday, and 40 per cent. during the next five days. That looks a good deal like that instead of the American people having a Sabbath day that it had become a day of evil. It looks like the devil is about to capture this Nation.

Well, here is something else to think about. There is in Cleveland, Ohio, 75,000 Roman Catholics; that leaves 575,000 of non-Catholics. What do you find in Cleveland? Just what you find everywhere else; Cleveland is under the iron heel of Rome and the awful still tub of rum; so Rome and rum are in the saddle in Cleveland, and therefore a workhouse with two thousand acres of land is not large enough to take care of the bums, thugs, cut-throats and pick-pockets. Don't you think the outlook for the beautiful city of Cleveland is bright? Could the Pope of Rome want anything better than he has at Cleveland, Ohio? Liquor and lust are on the throne, which means Rome and rum is the password there.

Do you ever imagine that Mr. Rockefeller and Mr. Wilson will ever reform Cleveland? Do you think that five hundred poor working people can support their families and then keep up one saloon? Don't you think that it would be better for our Nation to cut out its liquor revenue and eat bread and water for a few months, if necessary, rather than to put the Nation in the pit? I wonder if the postmillennial brethren think that we will ever convert Cleveland and bring in a reign of righteousness?

Well, here is the condition: We have in Cleveland 82,000 Protestants and 75,000 Roman Catholics; that leaves us there in one of our great American cities the great cargo of 500,000 sinners, and out of the 157,000 church members 75,000 of them are Catholics; and probably out of that number about 1,200 are saloon keepers. Do they look to you like New Testament Christians? From three to five hundred of them are in the workhouse all the time for theft and other crimes. I am of the opinion that not half of the church members have a Christian experience. I am persuaded that Cleveland has 600,000 people who are unsaved. While my meeting was on, a young lady was saved at my altars who belonged to one of the leading churches of the city, and she told me to my face that her pastor had tried his dead level best to wreck and blight her life. She was beautifully saved and joined the Quaker Church where they are preaching holiness red-hot, sky-blue, blood-red and snow-white.

Well, beloved, if you don't think that the devil is turned loose on this earth there is hope of you any way. We are in the last days of this old world's history; we are in the Saturday evening of time and we don't know the day or the hour, but I hope that it won't be long till He comes in the clouds, sets up His kingdom on the earth and locks the devil up in the pit.

A worldly man is in the world not to make his neighbors more unworldly, but to make himself more worldly. A heavenly man is in the world to lift men up to God, and can be no more hurt by it than a sunbeam can be defiled by falling into mud. He has his source and being in God as the sunbeam in the sun.

Notes From The Field.

FALCONER, NEW YORK.

Rev. Geo. Bennard, Evangelist, of Albion, Michigan, began a series of revival meetings in the Levant Wesleyan Methodist Church on Friday evening, Jan. 16, and closed Jan. 29. These services were exceptionally good. Deep conviction rested upon the large congregations from start to close. Though no attempt was made to count the seekers yet it was evident that a goodly number were saved and sanctified. We are sure that the church was greatly strengthened as a result of the two weeks of powerful evangelistic services.

Brother Bennard is marvelously blessed of God both with natural gifts and divine grace. He possesses a rare combination of gifts for a leader of revival services and is so well balanced and uses such good judgment that it is really restful to co-operate with him in such a campaign. We do not know where a better evangelist could be secured. We commend him highly for this work. We will remember him gratefully in the coming years.

Chas. Sicard, Pastor.

MAUNIE, ILLINOIS.

I want to report the great meeting that we had at Maunie; the greatest we have had in this part of the country for many years, in point of power and numbers. The power of God was so abundantly present that sinners trembled and fell prostrate in the dust, and prayed through to victory. There were 49 conversions and 26 sanctifications. The work was thorough, for which we give God all the glory.

Our dear pastor was wholly sanctified; the most intelligent and useful members of the church in Maunie were sanctified and the whole church quickened to life, with many others inquiring after the better way. We predict a brighter future for the church at Maunie.

Rev. C. C. Davis, of Evansville, Ind., did the preaching. He is a fearless, uncompromising servant of God, and does not shun to declare the whole counsel of God. If any of the brethren desire to have sin dug up and exposed you need not be afraid to send for Rev. Davis. There is no fox-fire nor fanaticism in his methods; they are sane and sound. He requires seekers for both justification and entire sanctification to pray through to victory. We thank God for his visit to Maunie. Eternity alone will reveal the good that was accomplished through his preaching. He is loyal to the pastor and to the church in every respect. No church will make a mistake in having him to assist the pastor in any revival work. Your brother in Christ,

W. D. Walker.

KINGSWOOD, KENTUCKY.

It will give you pleasure to get a brief report from this splendid young Holiness College regarding the glorious revival in progress here past two weeks. My wife, son and daughter came with me making a tour of the colleges enroute to Nashville, Ruskin, etc.

We began Sunday, Feb. 1, and found the faculty and many of the senior students anointed for the work and burdened for a revival, so that when the "old gospel" gatling gun got range and we began to shell the woods, visible results began to appear. The third night two seekers; next 22, next 18, next 35, and so on. There were "strong cries and tears" like Jesus; "much prayer and supplication with one accord" like Acts 1 Pentecost; loving entreaty to comrades and college mates; glowing testimonies to pardon and perfect love. Tonight all the girls are reported converted, and all the boys but three, and they are seeking. Nearly all the students have found what all have sought, the pearl of perfect love. Two or three nights the cries of seekers and groans of those in travail of soul have pierced the campus all night through. Pray for us.

B. S. Taylor.

KANSAS CITY, KANSAS.

I am changing here for Pittsburg, Kansas, where I am going to hold a meeting for Rev. Morgan. It is almost to zero here which is pretty cold for a fellow with California clothes on. I hope the church life is warmer here than in California anyway.

Fire is the symbol of God's presence, from a flaming sword at Paradise to tongues of fire at Pentecost. Where God has appeared to men He has come as a God of fire. He spoke to Moses from a burning bush, and led His people by fire in the night. Elijah ascended by fire; He touched the prophet's lip with a coal of fire and gave John a fiery baptism to preach, and came to the waiting disciples in fire. As the disciples walked with Him by the way, their hearts burned within them. Fire warmed the great soul of the immortal John Wesley. May the Lord come into our hearts with a burning and consuming flame till our love for God and the lost will be a passion.

Rev. Ray S. True, of De Soto, Mo., will sing for me in the future. We will be in this part of the country some time, then to the South. Address me at De Soto, Mo., care Rev. Ray S. True.

Will Hill.

ZALMA, MISSOURI.

We closed a two weeks' meeting here Jan. 18, with Bro. E. C. Dees and Bro. Wise doing the preaching. I moved three times to accommodate the people but could not secure a house large enough; they packed the last house which was the Missionary Baptist Church. All the churches were interested. This was a union meeting. Preaching every day on the street, with good crowds marching from the street service to the church where Bro. Dees would present a full salvation. I never saw people accept this great truth more readily than here at Zalma. One remarkable feature about our meeting was Bro. Andrew Gains got sanctified and shouted on the street for two days. We want to have a general meeting for the circuit in July. This has been a feast to forty

souls, nineteen converted, twenty-one sanctified, eight children baptized, and eleven joined the M. E. Church, South. Your brother in Christ,

W. C. Barks, P. C.

XENIA, OHIO.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

This scripture was literally fulfilled in our recent tabernacle revival when Mr. Dreeson was converted. He was a man of unusual business ability, but through financial reverses had become discouraged and gave way to drink and dissipation until he was "down and out." Through the faithfulness of his wife he was induced to come to the tabernacle, where he heard the simple gospel message of God's power to save from the uttermost to the uttermost, and was converted. Within less than a week a great business corporation, who knew of his business ability and who had heard of his conversion, gave him a position which would bring him \$8,000 a year salary.

During the same meeting, a prominent business man, who was getting a large salary and had the promise of a handsome increase, rejected Christ and plunged so deeply in sin that he lost his position and we heard him on the street asking for help. Surely "the way of the transgressor is hard."

The wife of a railroad section boss who lived twelve miles from the city, pumped a handcar six miles farther away after supper, and brought some of her friends to her home where they all "piled into" the big country wagon and rode twelve miles to attend the meeting. After the meeting she took her friends home on the car. This made 48 miles she traveled that night after supper to do personal work and to attend the meeting.

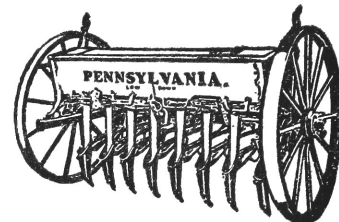
A blind man came 500 miles to attend the services.

We are now in a "united simultaneous" revival in Xenia, Ohio.

Tilman Hobson and Party.

PILOT POINT, TEXAS.

It has been one month since we accepted the pastorate here. The Lord has made it a month of blessed victories. Great grace has rested upon us,



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and there is a forward movement all along the line. We have had seekers in the altar almost every service and a goodly number have been bled, and the saints are striking fresh fire. There have been additions to the church almost every Sabbath, and several more have expressed a desire to unite with us.

Last Sunday was missionary day. As we portrayed the conditions of the heathen, and the wide open doors awaiting our coming, the Holy Ghost fell upon the people. For nearly thirty minutes the congregation was bathed in tears. At the close of the service we made a freewill offering of nearly \$50.00 for our missionaries, and closed with a beautiful consecration service. It was a time never to be forgotten. We feel encouraged to press the battle.

Oscar Hudson, Pastor.

SHREVEPORT, LOUISIANA.

The Lord has visited the Nazarene Church in Shreveport with a very gracious season of divine grace. Brother and Sister Allie Irick were here for twelve or fifteen days, and the Lord greatly used them in preaching the word. Old-time conviction took hold of people at the altar of prayer in the old-time way. Sinners prayed through and found the Lord, backsliders were reclaimed and believers were sanctified wholly, and the sanctified had a feast of fat things.

People came from various parts of the city to see, hear, and get blessed. The Nazarene Church is destined to be a great life-saving station in this city. The good work abides, the power and victory rest on the people. Quite a number of accessions at the close of the meeting, and still they come; among them were my wife and myself. We have endeavored to stand for the doctrine of holiness as taught by the Bible and Mr. Wesley for years in this country, and after meditation and much prayer we feel that we can do more good and honor God more in the Nazarene Church. It is in perfect accord with original Methodism, the faith we espoused when we first started, and that has held us steady through these years. We are not sour or disgruntled, have no flings to make at the brethren among whom we have labored these years, but with an eye on the Judgment—and for God's glory we press forward. Yours in perfect love,

J. S. Sanders.

GREETINGS FROM TEXAS.

We closed our summer's work with the people of Sulphur Rock, Ark., and came home for a few weeks' rest, but when we got here we found the orphanage very scarce of workers and we are now helping in this worthy institution.

As many of *The Herald* readers know there is a Rescue Home, also an Orphanage in Pilot Point, Tex. The doors of Rest Cottage were opened to poor erring girls some ten years ago and between five and six hundred girls have come and most of them found the Lord and are living true Christian lives. The Orphanage was opened later on and many motherless children have come and found shelter. Rev. J. P. Roberts and wife are the superintendents of these institutions, and God has wonderfully blessed and helped them in caring for these poor unfortunate ones. They have received something near two hundred and seventy-five orphan children, many of

these have been placed in good homes. Christmas was a very touching scene; the little folks hanging up their stockings, the early rising on Christmas morn to see the presents. Five little children who have lately come, it being their mother's dying request that they be sent to Pilot Point Orphanage, said they had never received any Christmas gifts before; how happy they were. God is blessing, and the work is moving on. This work is a work of faith and is supported by freewill offerings.

We are glad to labor for and with these dear children; they are busy with their books, music and house work, and are bright and promising. We expect to be here until our summer's work opens in June.

Blessings on *The Herald* readers and especially on the editor and his precious wife. We pray God will heal Sister Morrison. In His service,
John F. Roberts and Wife.

FRENCHBURG, KENTUCKY.

Soon after our revival meeting at Maytown we came to Pine Grove and set up our banner in the name of our God, and engaged in the conflict against sin and the devil. We only had two praying members to begin with. The place was as dark as Egypt, but God put a burden on our hearts for the meeting and we preached, prayed, shouted and wept for several days before any break came. Finally God split the clouds and the light of the celestial world began to shine, souls began running to the altar. We continued for several days and nights, and closed with the greatest victory that has ever come to that community. A large number of souls were saved and sanctified, a prayer meeting organized. The young converts are not ashamed to take up their cross. Two of them, Miss Mary Murphy, and Miss Lillian Lane are boarding in the writer's home and going to school. What heavenly times we have around the family altar.

We went from this place to Frenchburg and held eighteen days, where God manifested His power, and as a result about fifty souls were saved and several sanctified. To God be all the glory. Pray for your little brothers in the gospel.

Z. T. Thacker,
R. M. Reynolds.

HARLAN, KENTUCKY.

A twenty days' meeting has just closed in the M. E. Church, Harlan, Ky. The pastor, D. W. Brown, was assisted by Evangelist J. H. Newberry, who is a local preacher in said church of that place. Brother Newberry preached every evening with great power and demonstration of the Spirit. The altar was crowded from time to time with seekers for pardon, restoration and purity. The church would not accommodate the crowds and many were turned away. Over a hundred souls were saved during the meeting, and the revival fire has spread to the camps and other communities in proximity to Harlan.

A large number have united with the church, and many of the membership wonderfully blessed. Steps are being taken to perfect a camp meeting association, looking forward for the first meeting of the kind to take place in the early summer. Bro. Newberry is making his home in Harlan; he has a few dates for revival work

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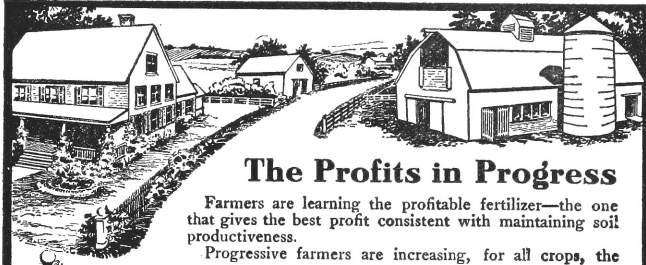
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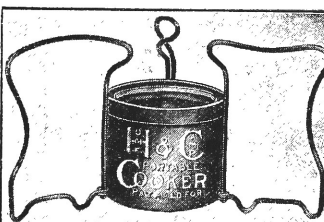
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The Herald's Introduction To The Sunday School Lesson. By J. Gregory Mantle.

LESSON FOR MARCH 8.

Watchfulness.. Luke 12:35-48.

Golden Text.—"Blessed are those servants, whom the Lord when He cometh, shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and shall come and serve them." Luke 12:37.

The first part of this lesson deals with the true attitude of disciples towards our Lord in His absence from them. He desires them to maintain a constant and active expectation of His return. The second part reveals the true attitude of those who are made responsible during His absence towards the members of His household, that of administering the affairs of the household so that all shall be supplied with what they need.

A Remarkable Picture.

The first picture is a very remarkable one. A nobleman goes away from his home to attend a marriage ceremony. The marriage festivities are sometimes extended over several days, according to the wealth of the family. The servants are not told when their master will return, but they are warned to be prepared for his coming at any time. The word, "Blessed," found in verses 37, 38 and 43 is a very strong word. It is *makarios* and means "supremely blessed." The first watch was from 6 to 9; the second from 9 to midnight; and the third from 12 to 3 in the early morning. Early or late they were to be always watching. Day after day passes, but there is no sign of the master's return. There is no presumption on the delay; no impatience at his long absence; no carelessness because of his non-appearance at the expected time. The loins are always girt, the lamps are always burning, when, suddenly, the sound of the approaching cavalcade is heard. The delighted servants fling open the gates, and the master is immediately admitted. All is in readiness for his return, and so great is his joy at finding his servants watchful and faithful that instead of sitting down to meat and being waited on by them, he makes them sit down, girds himself, and waits on them. "Supremely blessed" are those servants, Jesus says.

Shall We Win This Distinction?

These are days of abounding iniquity and of consequent lukewarmness. It is not easy to keep the lamp always burning. Indeed it is impossible, unless the lamp is being constantly replenished with the oil of the Holy Spirit. Satan would lull us into slumber, and whisper "Where is the promise of His coming?" It is only the most resolute determination that will serve to keep us in the wakeful and watching attitude. But remember what joy it will give to our coming Lord. "Supremely blessed," are such disciples. It will amply repay us for all our vigilance to hear His sweet word of approval. How better could He express His pleasure and delight than by saying: "You shall be My guests and I will gird Myself and serve you as you sit at My table."

A Story of Napoleon.

It was a custom of Napoleon's to

visit his sentries when his army was on active service. He would steal out in the dead of night to see that every soldier on sentry duty was faithfully discharging his trust. A wonderful picture has been painted of an event that happened one night when the Emperor was going the round of the sentries. He found a sentry fast asleep with his rifle in his arms. The Emperor removed the rifle without awaking the sleeping soldier, and then quietly took his place as sentry. The picture represents the breaking of the morning dawn and the awaking of the sleeper. Shielding his eyes with his hand, to be sure he was making no mistake, he looks steadily at the erect figure by his side, and then exclaims: "My God, it's the Emperor." He has been found sleeping, and his face tells the story of the terror that fills his soul.

We Are Christ's Sentries.

The Master has commanded us, not once but many times, to "watch." Note carefully the repetition of the command to watch. The foe is always vigilant and sleepless. He is always ready to take advantage of the carelessness of the sentries. He has broken into the fold of Christ because the sentries have been sleeping. The heavenly life is being lowered and poisoned by the prevalent world-spirit. Let us wake up, lest after placing us in some position of responsibility He should come and find us sleeping. "Be ye also ready; for in an hour that ye think not the Son of Man cometh."

"THE DANGER SIGNAL."

By Rev. L. L. Pickett, Louisville, Ky.: Pentecostal Publishing Company.

The author is sure that our country is in great danger from the gradual and insistent encroachments of Romanism upon our liberties and our rights. There is some danger lest his unqualified hospitality may awaken in the minds of careful readers the suspicion that he has not given the whole bill of particulars. Price, \$1.00.

"Sin; Its Origin," by the Rev. Robert L. Selle, D.D., Louisville: The Pentecostal Publishing Company.

Dr. Selle has written a small volume on the origin, purpose, power, result, and cure of sin, and has said many interesting and helpful things on one of the greatest subjects of the world. Sin is the most powerful thing in human life, but, as he shows, the cure is more powerful than the disease. The origin of evil, he says, is the result of the rebellion of Satan against God, when the prince of evil called his companions about him and started war against God, and all good, which was the beginning of all sin in the world. This rebellion was not so much against mankind as against God; in fact the author states that Satan has nothing against the human race aside from his hatred of the holiness and purity of God. The purpose of sin is to defeat the purpose of God in the development of the human race, and inasmuch as Satan is unable to war personally against God he takes up the fight against His children. The little volume is full of good thoughts and suggestions for the earnest student of the Word of God.—Louisville Times.

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Please pray that the Madison, Ga., Church will support a missionary, and that we may be soon able to build a much-needed new church.—Mrs. Genevieve R. Baughton.

WRITES FOR THE BRITAINS.

Rev. J. Gilchrist Lawson who was the special reporter of the great Welsh revival for the British and American *Christian Herald*, and since then he is special correspondent for leading religious journals, and the author of "Best Methods of Bible Readings," "Christian Worker's Testament" and "Red Letter Bible." He has prepared a very creditable book entitled "Jimmy Kendall, The Kentucky Evangelist, or From Saloon Bar to Pulpit Platform." It is written in a very attractive style and will reach the hearts of the reader. Price 10 cents, or \$1 per dozen, postpaid. Order of Pentecostal Publishing Company, Louisville, Ky.

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Time—April, A. D. 29.
Place—Jerusalem, Capernaum.

Mark 7:1-7.

Verses 1, 2, 3, 4, 5. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

One great design of Christ's coming, was to set aside the ceremonial law. He begins with the ceremonial law which men had made, and added to the law of God's making, and discharges His disciples from the obligation of that, which here He doth fully, upon occasion of the offence which the Pharisees took at for violation of it. Had the Pharisees come so far to be taught by Him, their zeal had been commendable; but to come so far to oppose Him and to check the progress of His gospel, was great wickedness. There were many cases in which, by the law of Moses, washing was appointed, but they added to them, and enforced the observation of their own impositions as much as of God's institutions. The disciples knew (it is possible) that the Pharisees had their eye upon them, and yet they would not humor them by a compliance with their traditions. The Pharisees censured the disciples and brought a complaint against them to their Master. They do not ask, why do not thy disciples do as we do? But, why do not they walk according to the traditions of the elders? They rested in the outside of all their religious exercises, and their hearts were not right with God in them, and this was worshipping God in vain.

Verses 6, 7. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

The prophet, in God's name, threatens those that were formal and hypocritical in their exercises of devotion. He that knows the heart and cannot be imposed upon with shows, and pretense, charges them with the sin of dissembling with God in their religious performances. He charges it upon them, whether their hearts condemn them for it, or no. He that is greater than the heart, and knows all things; knows that though they "draw nigh to him with their mouth, and honor him with their lips," yet they are not sincere in it.

NYAKATSAPA MISSION, UMTALI, RHODESIA.

Quite often I get a letter asking me why I don't send something to The Herald occasionally, but have not often taken time to do so. Just a line now to say that within two months I shall be on my way home and shall perhaps be two or three months on the road as I go the east coast route and by way of Palestine and Italy, Switzerland and France. I hope very much that many of you will remember to pray for me while I am on this long journey and that some sanctified man and his wife shall be ready to come back with me inside of a year, and that some church or camp meeting will be ready to take their support. There will be left here a good

brick house, a lot of very hungry people, also as sheep without a shepherd. They are sending me on ahead so I can get back to let four others go for furlough, all of us having come out about the same time, although I was a little ahead of the others. Then my parents are anxious to see me in their old age. This has been the shortest four years of my life and I do so hate to leave my dear people. Please don't forget to pray for me and for reinforcements at this place.

Pearl Mullikin.

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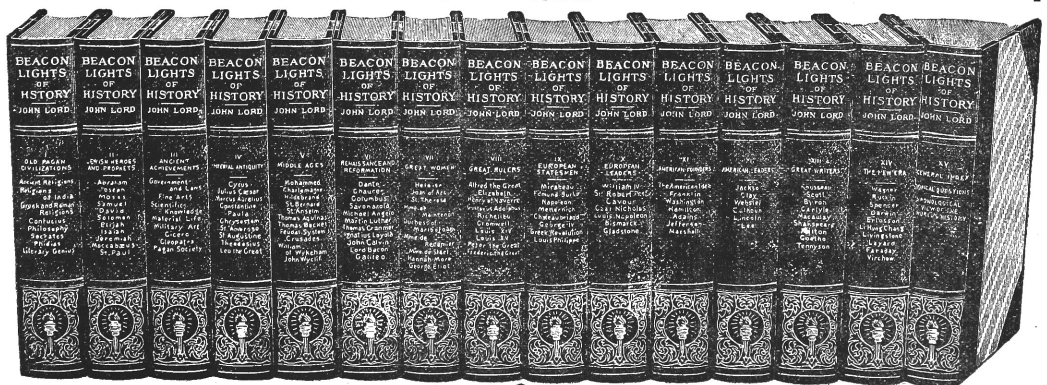


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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: Will you admit an Ohio girl into your corner? My age is between 12 and 16. Guess it, I have never written before but read The Herald, and like it fine. I go to Sunday school every Sunday I can. We had a contest last year and I was on the honor list. Well, as this is my first visit I must not stay very long. Would like for some of the cousins to write to their new cousin. Hope to see this in print. Irvyl Higgins. Jackson, Ohio, Route 5.

Dear Aunt Bettie: As I have not seen any letters from Ewing, Ky., I will write the first one. Grandpa takes The Herald and I enjoy reading it, especially the Children's Page. I was eleven years old August 3. Who has my birthday? I will send a card to the one answering. I have brown hair and blue eyes and fair complexion, and weigh 75 pounds. My pets are a dog and cat. I can crochet and sew real well making all my doll clothes. I go to school every day. My teacher is Miss Mae Ross. I like her fine. I am in the fifth grade and have always had the recommendation of being the best scholar in my class, getting all the prizes and received the gold medal last term. Mother and I live on the farm with my grandparents. I am the only child. Mother writes to you often. I go to the Methodist Church, South. Our protracted meeting has just closed. I would like to receive a letter from some of the cousins or to change post cards either. Elizabeth Gleason. Ewing, Ky., R. F. D. No. 1.

Dear Aunt Bettie: I was very glad to see my letter in print some time ago. Thought I would come again. I was converted two weeks ago. I will ask you to pray for me that I may hold out faithful, and work for the Lord. I will close hoping to see my letter in print. With love to you and the cousins. Hanson, Ky. Flora Tapp.

Dear Aunt Bettie: I read the Children's Page in The Herald and like it fine. I have four brothers and two sisters. I am eleven years old. My birthday is August 30. I go to school. My teacher's name is Miss Platt. My Sunday school teacher's name is Mrs. Harris. I wrote one time but it found the waste basket and I hope this one will miss it. Houghton, La. Azalee Wilson.

Dear Aunt Bettie: This is my first letter to the cousins. My father is dead and I live with my uncle and aunt. They take The Herald and I enjoy reading it. My birthday was Nov. 23. I was seventeen years old. Who has my birthday? I go to prayer meeting and Sunday school. I am not a Christian but I would like to be. I am taking music lessons and like it fine. If I see this in print I will write again. Pearl Martin. Corinth, Ky.

Dear Aunt Bettie: After reading the cousins' letters I find them so interesting I will try to write one also. Describing myself to you as having brown hair and eyes and coquettish dimples—I cannot help it. Am five feet five and one-half inches tall. I have been saved and sanctified, and hope to guide others to the Straight and Narrow Way where they shall go forward by the grace of God. Pray for me, cousins as I pray for you. I have wanted to be a school-teacher from childhood but something seems to prevent. My parents and brother and I belong to the M. E. Church, South, in your city. Brother and I joined the Epworth League at Jeffersonton, not far from where we now live, the old homestead, last January. We enjoy going to Sunday school, church, and the League meetings very much. As I have written a page and a half I won't say any more until I see if this misses the waste basket. Guess my age, between seventeen and twenty-one. My birthday was Dec. 22. Will be glad to exchange post cards with some of the cousins. Augusta K. Blankenbaker. "Oakwood" Jeffersonton, Ky., Route 14, Box 22.

Dear Aunt Bettie: I am a little boy seven years old. I have blue eyes and dark wavy hair. I am in the second reader. My mama died two years ago. Papa died when I was two years old. I love to read the letters in The Herald from the little cousins. I live with my grandfather and grandmother. I am a cousin to Norman F. Kelley who wrote you a letter some time ago. The cousins sent Norman some nice cards for Christmas. I would be glad if the little cousins

would send me some post cards, as I have no one to play with. Rev. O. Howard Callis is my cousin. I love to go to Sunday school. I want to be good and go to heaven when I die to see mama and papa. I have a pet hen with a white head. I call her Bettie Whitehead. I send you twenty-five cents for Bro. E. Stanley Jones to be used for the little heathen children. I will read The Herald and look for my letter till it comes. R. Elms Stranghan. Oldham, Ky.

Dear Aunt Bettie: I want to express through The Herald my appreciation to the many friends and cousins who have so graciously remembered our little boy, Norman, with post cards, letters and a nice Christmas book. Words cannot tell how he enjoyed them and, best of all, to know of the good Christian friends he has, and only a little boy. He has been in bed for six months, but will be able in a short while to be up again. We still want the prayers of all The Herald family. Norman's mother, Avadana M. Kelley. Oldham, Ky.

Dear Aunt Bettie: I wonder if you would let a little Tennessee girl who likes to read the dear old Herald enter your happy circle? I go to church every fourth Sunday and to Sunday school every Sunday and enjoy going very much. Bro. B. F. Denton is our pastor. We are all greatly pleased with him. I am 16 years old, have black hair, black eyes, and dark complexion. Would like to correspond with some of the cousins near my age. Will try and answer all cards and letters received. Lola Carter. Trezevant, Tenn., Route 2.

Dear Auntie: Will you let an Illinois girl join your happy band? I am thirteen years old, and I am in the 7th grade. I was 14 the 25th of February. My chum is along with me. Hope to see this in print. Who was the leader of the Israelites? I have brown eyes and brown hair. I weigh 135 pounds. I am a big girl for my age. I live in town but do not like it very much. Martha Duckworth. Eldorado, Ill.

Dear Aunt Bettie: Here comes a little New York girl nine years old, Dec. 16. We have a holiness camp meeting here. Bro. Morrison, Bud Robinson and other noted preachers have attended. Who named the animals? Who of the Bible women do you like best? How do men here cause joy in heaven? Ruth Evangeline Davison. Mooers Fork, N. Y.

Dear Aunt Bettie: I am 10 years old and in the 5th grade. I go to Sunday school. Our preacher is Rev. J. E. Wright. During vacation I help mama raise chickens and often help milk the cows. Campbellsburg, Ky. Erby Spillman.

Dear Aunt Bettie: I am eight years old and in the 3rd grade. I visited grandma this summer and went to see my aunt and uncle. We had a good time. We saw a snake nearly every day. I go to Sunday school and like my teacher. Woodland, Ga. Eugenia Ingram.

Dear Aunt Bettie: This is my first letter. I am 13 and live on a farm. I go to school and my teacher is Miss Mamie Tisdale. Who has my birthday, Aug. 3? Who was the strongest man and where was his strength? Clara Gillmore. Bluff Springs, Fla., Route 1.

Dear Aunt Bettie: I saw my last letter so will come again. I have five brothers and two sisters. The shortest chapter in the Bible is Psalm 117. Benjamin Franklin, Moses went up to Mt. Sinai alone. Who had an iron bedstead? Tula Gillmore. Bluff Springs, Fla., Route 1.

Dear Aunt Bettie: This is my first letter. I am 11 years old. I have black hair, blue eyes and fair complexion. Grandma takes The Herald. I live on a farm and help papa. I am in the 3rd grade. Emmet Denton. Owingsville, Ky.

Dear Aunt Bettie: This is my first letter. I am 9 years old. My birthday was Oct. 16. I have three brothers and two sisters. I am in the 2nd grade. Grandma likes The Herald fine. I have light hair and blue eyes and fair complexion. Owingsville, Ky. Walter Denton.

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Dear Aunt Bettie: I have been reading The Herald for some time and think it is fine. Honor thy father and mother is one thing I think all children should do. I love the Bible and think it is the best book to read. My birthday is Oct. 30. Iowa, Texas. Ida Williams.

Dear Aunt Bettie: Will you let a little boy enter your corner? I live in the country in a beautiful grove and have lots of nice fruit. I have three little frolicsome kittens and one little puppy to play with. I am anxious to learn to write so I can write my own letters. Loy Candler Webb. Forsythe, Ga., Route 6.

UNDERWOOD'S WORDS TO YOUTH OF LAND Three Copies of Interesting Publication Mailed to You Free.

Hon. Oscar W. Underwood, of Alabama, is one among the many distinguished men and women who will write for The Youth's Companion this year. Others are Miss Mary N. Murfree, Gene Stratton Porter, Mrs. Burton Harrison and Edith Barnard Delano. Stories of the Old South and the New, stories that interest every one North, South, East and West will be features of The Companion during 1914. Archibald Rutledge's stories of "Old Plantation Days" will be delightfully put in contrast with C. A. Stephen's series, "Stories of the Old Home Farm"—"Stories of Maine and Cutting Ice at 14 degrees Below Zero." Those who do not know the Companion should take advantage of the publisher's offer to send to any address free three current issues of the paper, beginning with the Washington's Birthday number. Address The Youth's Companion, Boston, Mass., inclosing this notice.

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OUR DEAD

RESOLUTIONS.

Preamble and Resolutions on the death of sister Gertrude C. Lane.

Whereas, we are called upon to mourn the loss by death of sister Gertrude C. Lane, whose sudden taking off is very sad and painful to realize. We look up to God our Heavenly Father, whose ways we may not always discern, and meekly bow to the wisdom of His will, which is holy, just and good. Therefore be it:

Resolved, that in the death of sister Lane, the Methodist Church at Horse Cave, Ky., has lost a most valuable and devout member. She exhibited in her modest, quiet way, the beautiful Christ life, was devoted to her church and was faithful in the discharge of every Christian duty. The Sunday school also engaged her attention, and she proved a useful and faithful attendant. She will be missed in the Women's Bible class; then in the home, most of all, she will be sorely missed. The fond and faithful wife, the tender and affectionate mother, the Lord hath taken to Himself.

Resolved, that a copy of these preamble and resolutions be spread upon the minutes of the Horse Cave Methodist Sunday school, that a copy of the same be furnished the local and church papers, and that a copy also be tendered the bereaved family.

Signed:
Mrs. Emily Biggs,
Mrs. Cyrus Edwards,
Miss Leona Freeman,
E. M. Gibbons,

Committee.

FISHER.

Albert M., son of Cyrus and Sarah Fisher, was born in Franklin Co., Ill., near the little town of Macedonia, on the 3rd day of September, 1843. The father having passed away during the early childhood of his family, the burden of the mother was shared by this, her eldest son. The Christian character and holy example of father and mother took firm hold upon their children, and God's promise, "Train up a child in the way he should go; and when he is old, he will not depart from it," proved true in this, as in all other cases.

At the age of 27 years Albert heard the call of God for his heart, and said "Here's my heart, O take and seal it, seal it for thy courts above."

Having surrendered to God, he united with the Methodist Episcopal Church at Macedonia, and remained true to his allegiance until God said, "It is enough, come up higher," and at 5 o'clock A. M. Monday, December 29, 1913, he transferred his membership from the church militant to the church triumphant. On the 10th day of October, 1867, he was united in marriage to Miss Coroline Johnson. In this home there came four little lives to gladden the hearts of the parents, Louis and Louisa were twins. Charlie and then little Bertie. Charlie preceded his father through the "Valley of the shadow," about fifteen years ago. The other three are happily married and have beautiful homes here, all of which may pass away, but the home to which they are journeying shall never pass away.

Brother Fisher leaves to mourn his departure his companion of 46 years, one son, Louis; two daughters, Mrs. Louisa McKay, and Mrs. Gertrude Webb; five grand-children, two brothers, two sisters and other relatives and friends whose name is "Legion." Their sorrow is softened by their faith in Jesus and their hope of immortality. The love which they gave to, and received from him, has not ceased, but grows stronger, for the word tells us that love never faileth. "And now abideth faith, hope and love, these three, but the greatest of these is love."

Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

To those who are left to mourn I would say with Paul, "Trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

G. A. Phelps.

ANDERSON.

On Jan. 15, 1914, the death angel visited the home of Horace Anderson and took from him his loving wife, Mollie. She leaves a husband and three children to mourn her death; also a host of relatives and friends; but they mourn not as those who have no hope for we feel sure she is at rest. All was done that loving

hands could do but the Lord said, "Come up higher." Mollie is gone but not forgotten. It was so sad to see her die, but then we will try and meet her some sweet day up in the sky. Written by a friend who loved her.

EVANGELISTS' APPOINTMENTS.

REV. D. F. BROOKS.
Moers Junction, N. Y., until April 1.
REV. A. J. MOORE.
Macon, Ga., March 8-22.
REV. ALLIE IRICK.
Newton, Kan., March 6-16.
REV. W. A. VANDERSALL.
Westport, S. D., Feb. 27-March 8.
REV. W. J. HYDE.
Nevada, Ohio, March 4-30.
REV. V. BUXTON.
Suttons Bay, Mich., Feb. 22-March 8.

REV. JOHN F. OWEN.
Open date March 2-June 1. Address
Boaz, Ala.
REV. D. H. WHYBREW.
Beloit, Ohio, March 9-22.
REV. W. W. MCCORD.
Crescent City, Fla., until April 1.
MRS. ROSE POTTER CRIST.
Norcator, Kan., March 4-22.
REV. C. P. ELLIS.
Mullen, Neb., Feb. 25-March 9.
REV. T. C. HENDERSON.
Indianapolis, Ind., March 1-22.
REV. J. E. HEWSON.
Spurgeon, Ind., March 1-15.

REV. FRED ST. CLAIR.
Shreveport, La., March 8-20.
REV. C. M. DUNAWAY.
Wilkesburg, Pa., Feb. 22-March 15.
REV. A. C. ZEPF.
Mears, Mich., March 1-15.
REV. C. B. ALLEN.
Greely, Colo., until March 22.
REV. I. F. HODGE.
Denver, Colo., Feb. 26-March 15.
REV. AURA SMITH.
Hillsboro, N. D., Feb. 22.
REV. W. B. YATES.
Owensboro, Ky., March 1-15.

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FOR THE PREACHER

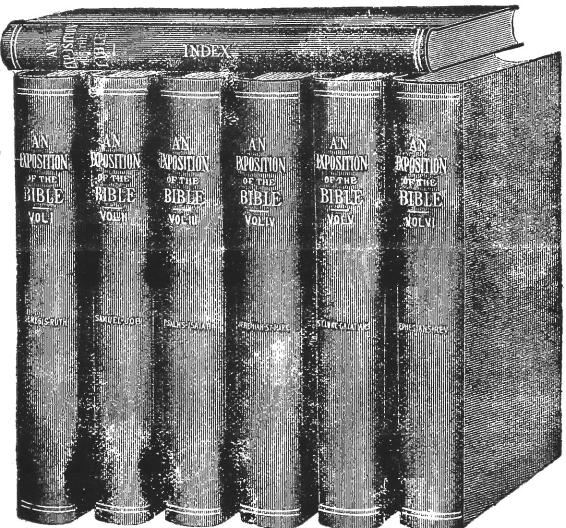
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REV. JOSEPH E. BATES.
Evangelist, Peniel, Texas.

I well remember when Joe was converted. His father was a big cotton planter down in Texas. Two or three brethren down there established a camp ground. Bud Robinson and my-

crop of cotton." Bro. Bates was on his knees day and night praying God for the salvation of his boys.

The boys were having a good time attending the camp meeting, hanging around the outer edges and having the holiday of their lives. There did not



self were there preaching. It was in the midst of the cotton picking season and Brother Bates' cotton field was white as a snow bank, but he said to his big drove of boys, "We'll take a holiday and attend the camp meeting and let the cotton picking go for the present; meanwhile the neighbors were saying, "Bates had better have those boys gathering that fine

look like much of a prospect for their salvation but just a few days before the camp closed a gospel shell burst in their midst and wounded the whole bunch. Joe had a time in the altar. When he was converted he was lying full length on his back in the straw. I looked into his shining face and said to some one, "There lies a preacher." My surmise was correct. Joe soon

PENSACOLA, FLA., FEB. 14, 1914.

Dear Brother: By the many articles lately published in our General Organ and other papers, it is evident that many of our people desire to eliminate the word "catholic" from our Ritual (following the wisdom of our General Conference of 1866 in discarding it and the General Conference for 40 years thereafter in leaving it out) thereby causing the present dissatisfaction, confusion and necessity for explanation concerning this word to cease and a word offensive to none and edifying to all to be put in its place.

It is therefore requested that each pastor, officer, or layman, or member express his opinion on this important matter as information for the coming General Conference; please indicate it by (X) on the attached card, sign your name and mail it at once to me.

Fraternally yours,

F. E. OSGOOD,
Pensacola, Florida.

Mr. F. E. Osgood: In the interest of harmony and the advancement of the cause of Christ through the M. E. Church, South, and the edification of all Christians, I hereby petition our next General Conference to substitute in our Ritual where the words "Holy Catholic Church" now appear, the words marked (X) in the space below:

1. Christ's Holy Church ()

2. (words I suggest) ()

Do you think your congregation would welcome a change (yes) (no)

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P. E. of Dist.

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Signed

Address

Let those who are interested in the above change, cut out this card and forward to F. E. Osgood, Pensacola, Florida.

felt the call to preach and went into the work. He spent some time at Asbury College and I believe put in some time at the Texas Holiness University. He has been out in the evangelistic field for years. The Lord has graciously blessed him. He is a clear, strong, earnest preacher and will render good service to any pastor or camp meeting committee who may secure him. His address is Peniel, Texas.

H. C. Morrison.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, March 11, 1914.

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EDITORIAL—Rev. H. C. Morrison, D.D.

Trust In The Lord At All Times.

We often find conditions that are adverse, and things that are far different from what we would desire to have them. This old world is wicked and often grieves us by its indifference, or its positive hostility toward us and toward the things of God. Churches are often cold and backslidden, without zeal and power. The worldly spirit is among its members; it scorns the doctrine of holiness; it seeks not the salvation of sinners; everything goes at loose ends. Elijah fell upon such a time as this, grew despondent, thought he was alone in his loyalty to God, and that his life was in danger. At the same time there were seven thousand in Israel who had never bowed the knee to Baal.

Let the people of this day guard against Elijah's mistake. We know that the coldness, indifference and wickedness are great; but let's not fall into the error of supposing that everybody has forsaken the Lord. This is not true. We may not know them, but there are true souls on earth yet. All the good people did not die when we were young. Besides, it will not remedy matters for us to spend our time in whining and mere fault-finding.

When things are darkest around us, then is a good time to have faith in God. He has never let His cause perish yet. When His Son came to His own, they would not receive Him, but crucified Him between thieves. Wickedness ran riot then, and it was veritably a day of powers of darkness; but out of the ashes of seeming defeat, when all hope was gone, and the truest friends of the Master turned back to employments, Phoenix-like, the cause arose and swept over the earth.

Friends of holiness, look up. You have striven hard to get people to see the truth and forsake their sins. You have earnestly striven to bring the world and the church into a better state. It seems to some of you that you have labored in vain. The church has failed to respond to your efforts; your testimony has been spurned. The truth that has thrilled your heart has been ridiculed and things seem to be going on in the same old way. Have faith in God, stand still and see His salvation. God never yet has forsaken His cause or suffered utter defeat to come upon His people. When we have done all we could, then is a good time to trust God for victory.

THE AMERICAN METHODIST LEAGUE. Chapter XIV.

In last week's article we quoted extensively from Dr. Munhall's book showing the harmony of view between Tom Paine and Dr. Mains with reference to the writings of Moses. We want now to call your attention to the contrast between Dr. Mains and the Lord Jesus Christ. "Dr. Mains says, 'The writers of Genesis had no authentic knowledge of a flood.' (p. 103). "He quotes, approvingly, from Prof. Driver as follows: 'We are forced, consequently, to the conclusion that the flood, as de-

scribed by the biblical writers is unhistorical.' (p. 106).

In Matthew 24:38, 39 Jesus Christ says: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Here we find the Lord Jesus fully endorsing the Old Testament teaching with reference to the flood.

Dr. Mains says that the flood "is unhistorical." On page 118 of his book, "Dr. Mains says: 'It is clear, say our modern authorities, that he (Moses) could not have been the author of this book (Deuteronomy). For reasons equally convincing, it is evident that the book must be the product of a period or periods far later than that of Moses.' On page 120 he says: 'The date of its origin is probably not far from the middle of the sixth century B. C.'"

Jesus Christ puts His endorsement upon the Mosaic authorship of the Pentateuch when He says to the healed leper: "Go thy way, show thyself to the priest, and offer the gift that Moses commanded." Matt. 8:4. We find Him endorsing the Pentateuch again in the following: "He said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives." Matt. 19:8. Again we have Christ saying: "For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death." Mark 7:10. Again Luke tells us in 24:27, that in that famous walk to Emmaus: "And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself."

We quote again from Dr. Mains: "In the common thought Genesis has been received as the oldest Hebrew literature. It has been assumed that Moses was its author . . . But in the sense in which these assumptions were held they are denied, and universally so, by modern critical thought . . . Genesis, in its compilation and present form, is one of the most recent books of the Old Testament . . . The Book was not, and could not have been, written by the hand of Moses." (p. 98).

The Lord Jesus directly contradicts this statement of Dr. Mains and other skeptics with reference to the authorship of the early books of the Bible in the following words which are remarkably pertinent: "There is one that accuseth you, even Moses in whom ye trust. For had you believed Moses, you would have believed me: for he wrote of me, but if you believe not his writings how shall ye believe my words?" John 5:45-47. Again: "Did not Moses give you the law yet none of you keepeth the law?" John 7:19.

"Moses therefore gave unto you circumcision; . . . and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive cir-

cumcision, that the law of Moses should not be broken; etc."

I think that the case of Dr. Mains, Tom Paine, Voltaire, and all the unbelievers, higher critics, and new theology men is covered in that statement of Jesus Christ found in Luke 16:31: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

One of the most powerful arguments in favor of the inspiration of the Scriptures, is the fact that the inspired writers so accurately described coming events that there is no possible way of accounting for their knowledge of the future except that they were illuminated by the Holy Ghost, revealing to them future events. The apostle Peter writes about Tom Paine, Dr. Driver, and Dr. Mains, anticipating what they would believe and write centuries before they were born. Take for instance the following:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." ? Peter 3:3-7.

Dr. Mains and his friends cannot complain that he is being classed with infidels. He sought his own company, located himself, lined up with the enemy. The startling feature about it all is the fact that Methodist bishops, editors, officials, and prominent pastors let Dr. Mains' heretical teachings pass without opposition or adverse criticism or objection.

It would be interesting to know just how far they would be willing for a man to go in his destructive criticism. If they have no objection to Dr. Mains' teachings, and to the Publishing House sending such teaching broadcast through the church, to what will they object? If he may join with the famous skeptics in his criticism of Moses, which one of the inspired writers would they undertake to protect from his skeptical pen? What do the great leaders of the church believe anyhow? What are their convictions, what is their faith and what has become of their Christian manhood? Are they so in love with themselves, with money, popularity, and office that they are afraid to write or speak a word of protest while their mother's Bible is being torn to tatters before their eyes?

We believe the time has come for the organization of a great American Methodist League, into which the true sons and daughters of Wesley, who believe the Bible, worship God, trust in Jesus Christ, seek the baptism and guidance of the Holy Ghost may come into a Christian fellowship for a holy war defensive and offensive. Such a League could set on foot a great revival effort for the salvation of souls and could raise a protest in this

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

Public Sentiment---Its Blessing and Curse.

Rev. Luther B. Bridgers.

The Kingdom of God in the earth is dependent upon public sentiment for the establishing of its principles and the enforcement of its laws. The burden of the gospel is the salvation of the individual while the work of the Kingdom is co-operative and manifests itself through men already saved.

The teachings of Christ would have died with Him on the cross, had it not been for the small company of His disciples who with oneness of purpose, pressed the claims of individual salvation upon the consciences of an awakened public. This drew the line between right and wrong and directed a defense against sin. The conflict presented a well drawn line of battle between the Church of Christ and pagan religions, with both sides struggling for the weight of public opinion through which to enforce the claims of their contention.

The followers of Jesus Christ waded through death and planted the standard of the cross upon the breastworks of the enemy, grappled with the prejudice of the Jew, refuted the arguments of proud Greece, cried out a challenge to the moral corruption of Roman society and made the soil fertile with their own blood. The seed of the Kingdom grew until the scene shifted and, when under Constantine, Christianity was made the national religion, pagan religion took the side of the defensive and surrendered the offensive to the victorious Church of Christ.

Thus with the margin of public sentiment, the church marched forth from her caves of seclusion, announced her claims and began an offensive attack upon sin. Through the reformation of the home and social life, it reached the state, moulded the policies of successful government, incarnated the principles of civic and religious liberty and applied the teachings of Christ to the destinies of nations as well as men.

This reformation was not born in legislative halls nor deduced from the speculations of science, nor effected through the socialistic movements of promiscuous multitudes, but revealed by the Spirit of God to individual souls and proclaimed by men who spoke as they were moved by the Holy Ghost—men who did not count their lives dear unto themselves—who did not consult the feelings of public sentiment but who, unrelentingly attacked sin in church and state and home, who emphasized their message with the force of a pure life until they moulded a sentiment which grew and soon lifted a public protest against sin everywhere.

God gave His Son to save the church and Christ gave His church to save the world, through the enforcement of righteous law. The world caught the first glimpse of Christ in the home and from the home, which He had purified and sanctified, He came to establish His church. His gospel has succeeded or failed as it has been pre-eminent in the individual life of the home and church. It has been against these two most sacred institutions that Satan has directed his severest attacks and offered his most stubborn resistance.

At the coming of Christ, the world was in an awful crisis, domestic and otherwise. The mother was a slave, the father a brute and the child a victim of circumstances. Woman was lifted from the depth of cruel slavery to the just plain of companionship with man. The holiness of the church is sustained and emphasized through the purity of the home, and the purification of the home and social life of the race is the first great obligation of the church. Underneath all this is the pure gospel with the authoritative voice of the Divine.

The divine authority of God's Word through the faithful ministry of His church, has gone before every reform. The tendency of this age is to dislodge the church from its divine authority and make it subservient to the uncertain and untried speculations of a pleasure-loving, proud, profane,

impure generation. If the tide of worldliness, unbelief and impurity, which is threatening both the sanctity of the church and sacredness of the home, is ever checked, it must come through the church. Socialism, without Christ and His church can never accomplish its claims.

Social reform, the sacred mission of the church, is suffering and being misunderstood and hindered by the false impressions left by the erratic and anarchistic "socialist." Woman's Rights, the first contention of the church, has been woefully misinterpreted and discredited on account of the immodest anarchy and un-lady-like course of the modern "suffragette." If the women would stay at home and refine the same courage they show on the street corners and at the polls, with the love and practice of Christian holiness, they would get their rights and be, after all, more potent in shaping the destinies of the state.

We believe the lack of positive preaching has starved the church into a woeful backsliding, out of which has grown a hunger and dissatisfaction, which affords a fertile soil in which Satan is sowing the seeds of so many false doctrines. If the ministry of the church sinks much deeper into doubt concerning Christ and the Bible, and accepts many more bribes from the world, moral intimidation, inconsistency of life and worldly lusts will soon sink the present church into an apostasy out of which, nothing short of a reformation will lift her. When the church, through the home, decides the character of the men elected to the offices of the state, then, and then only, will the moral and spiritual forces from home, church and state stand together on moral issues, and suppress crime, high and low—domestic, social and political.

We believe the vital work of the church can only be accomplished through the positive preaching of the Bible, unmixed with unbelief and uncompromising with sin. The apostles paid, with their own blood, the price of a positive ministry. Luther fought principalities and powers to resurrect "justification by faith." Wesley suffered social and ecclesiastical ostracism but he created public sentiment in favor of a pure life. The control of public sentiment has been the secret of the power of the church. If she allows unbelief, inconsistency and compromise with sin, to make meaningless her worship, if she loses the respect of the world, it will take from her hand the balance of public sentiment and expose her to a most humiliating defeat.

If the pulpit would stand as a unit in theory and practice, against the cursed liquor traffic, it could control the central government and wipe out the blighting curse. If it should take a definite stand against, and place its condemnation upon the indecent modern dance, the drinking and gambling clubs and social parties, they would cease to operate. The church could enforce the law against Sabbath desecration, the White Slave traffic, the buying and selling of votes and put an end to the spirit of lawlessness which is thwarting justice and encouraging crime. All things are possible to a united church.

If an hundred and twenty loyal disciples, baptized with the Spirit, could produce public sentiment enough to turn the tide of an apostate world and assure success to the infant church, what could the mighty multitudes of the visible church today do, enlisted together in a fight against these public evils! Righteousness is strong as it is perceptibly separate from unrighteousness. The issue is coming! The gospel will win; but Oh! the wasted opportunities and the multitudes of lost souls slipping through our fingers into eternity without God! Is the church asleep in the crisis?

I would sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—*Spurgeon*.

THE AXE AND HANDLE.

EVANGELIST J. B. KENDALL.

2 Kings 6:1-7.

One needs only to look about him a short time to be convinced of the fact that an awful disease is preying upon the moral nature of the human family. The Bible is the only book that describes this disease and also prescribes the remedy.

Various terms are used to denote this awful soul malady such as: *leprosy, sin, carnal mind*, etc. Leprosy is a disease of the body but is a very fitting type of the disease of the soul.

It is inherited. The little infant is as much a leper as the grown man whose limbs have been eaten away or face has been disfigured. It is incurable by human skill; it is unclean; it causes certain death.

Sin is expressed in the Bible in the singular and plural number; *sin* usually referring to the inherited disease and *sins* to the outcroppings or effects of the disease.

Jesus Christ, the great Physician, has the only remedy. The Jewish age rejected Him and went down. He now comes to the Gentile Church in the person of the Holy Ghost, and to reject Him puts the church in the same predicament as were the Jews, because she is "crucifying the Son of God afresh and putting Him to an open shame." Some of these facts are vividly portrayed in 2 Kings 6:1-7, which not only record the successive steps to backsliding, but picture the condition of many in the church and ministry today.

Elisha, after associating with Elijah for some time, became convinced of his need of a deeper work of grace. This he determined to have at any cost; he rejected every offer that would turn him aside and by heroic perseverance met the conditions and received the double portion. Note the contrast between Elisha and the School of the Prophets of his day toward seeking a pure heart.

THEY STOOD AFAR OFF.

They did not wish to be classed with the Elijah crowd, while Elisha followed close on the heels of his master lest he fail to obtain the blessing he prized above everything else. There were obstacles to overcome, difficulties to surmount and hindrances in the way, but this fact did not discourage his hungry soul; he had asked "an hard thing," nevertheless he persistently followed his master. The promise today, is to those who love and keep His commandments. "Abide in the vine and I will pray the Father and He shall give you another Comforter." John 14:15, 16.

The School of the Prophets were divinity students possibly aspiring to a city appointment, and could not afford to injure their reputation or weaken their chances for obtaining a big salary or official position in the church. The command to "be holy for I am holy," and the thought of having a pure heart and seeing God counted little with them, compared with the offer of the church and world.

To ignore the beautiful work of grace that restores the image of God, and to treat coolly those who, by strenuous effort, are pressing toward the mark for the prize of the high calling of God in Christ Jesus, is a sure sign of backsliding, and a big step in that direction, whether ministry or laity. When the God-sent evangelist comes to a town or community they "stand afar off"; possibly do not oppose the work outwardly; simply let it alone, with the excuse that they were not consulted, or the meeting did not come through their church, but the real trouble is deeper—it is the carnal mind manifesting itself.

When a child is born in a normal state it is always hungry; so it is with a babe in Christ. If they are alive they are earnestly hungering and thirsting after righteousness and true holiness. God does not intend for His children to settle

down in justification, but commands them to go (not grow) on to perfection.

THEY FOUND FAULT WITH THE WAY.

The next time we see the crowd who "stood afar off" they were complaining about the way, which is a second step to backsliding. They said: "It is too straight for us." It is that old nature of sin asserting itself, found in the heart after conversion. Israel was always troubled with it. It was their murmuring that brought God's fierce wrath down on them at Kadesh-Barnea when they refused to go over into the promised land; He would have destroyed the whole congregation had it not been for the intercession of His servant, Moses.

Worldly-minded preachers and professors have always clamored for a broad way, and brand as cranks, fanatics and church splitters, those who insist on separation from the world and the Bible claim for holiness of heart and life. They substitute for the old-fashioned mourner's bench, card-signing, raising the hand and water baptism; thousands are taken into the church, the majority of whom have never been converted. One sermon on Bible repentance would preach the whole crowd out and you would at once hear the complaint, "you are putting the standard too high"; in other words, "the way is too straight for us."

THEY TURNED FROM IT.

The third step to backsliding is to turn away. This evil propensity of the human heart is so rapid in its development it is very dangerous to the one who possesses it. These were praying people; they were men of ability, sons of the prophets, but sin is no respecter of persons. Saul was once a man after God's own heart and Israel's King, but turned away from performing His commandments and went down in defeat and disgrace. Peter tells us of a crowd of folks who had forsaken the right way, and turned from the holy commandments or command "To be holy." He said it was the fulfillment of the true proverb, "The dog has returned to his vomit and the sow that was washed to her wallowing in the mire." 2 Pet. 2:22.

It is always fatal to turn away from the straight way, for in so doing we are sure to be overcome by the carnal mind which is not subject to God's law. Paul told the Corinthian brethren they were yet carnal, and for that reason there were divisions among them. Right here is the reason for *come-outism* and the many factions among Christian people today. They started well; they had the love of Jesus in their hearts; they in honor preferred one another and yielded the peaceable fruit of righteousness, but the old man in the form of pride, envy or self-will was given place and at once they said: "Let us go and make us a place." "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezek. 18:24.

So the sons of the prophets said let us go, and in going they expected to cut down trees which was a right thing to do. Many places in the Bible trees represent men. "The righteous shall flourish as the palm tree and grow like a cedar of Lebanon." "He shall be like a tree planted by the rivers of water." Ps. 1:3. God is erecting a great building in this world, "Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20-22. This glorious structure, the church, is composed of people of all nations whose hearts are made pure by the blood of Jesus.

They prayed to go to Jordan and make them a place. The man of God gave his consent but that did not signify they were in divine order. God consented for Balaam to curse Israel but he did it against His will. He gave Israel the desire of his heart but sent leanness into his soul. They would make a place to suit their fancy; they would be popular with the worldly-minded class of people; they would teach restitution, church joining

and have great revivals, organize classes and build fine churches and make a big spread in the world, but right while they were cutting down trees the "axe head fell off." The axe represents Christ, the handle a profession.

THE AXE HEAD GONE.

The fourth and last stage of backsliding is for the Spirit of God to withdraw from the heart. People often forsake God long before He leaves them. These people knew when it was gone and so does every one who has a real experience. The sad thing in the matter today is, people do not acknowledge it but go on trying to cut with the handle. John the Baptist said the "axe is laid at the root of the tree" and every bad tree should be cut down. He had the cutting part to his profession.

People today say they lose the edge off their experience but the fact is, the axe head is gone. They patch and paint and work on the handle. Every revival finds them reconsecrating, seeking power for service; say they are too close to the border line and want to get farther out in their experience, but they are only working on the handle. They are like the man's well. His family was overtaken by disease which was supposed to originate from the well. He repainted the pump, spent much time on the handle all to no avail; but upon a deeper and more thorough investigation found some dead cats in the well. Many in the early day of their experience had unusual unction and power; there were great manifestations; people were knocked down under their preaching; they had an unquenchable passion for souls. They spent nights in agonizing prayer before God; they were aglow with holy zeal and love for a lost world and the country was swept with revival fire, but today it is quite different. Many have not the anointing and victory they once had and they account for it by saying they are broader, more settled and better educated. From an outward point of view they appear beautiful, speak with glowing language and an eloquent tongue that commands the respect of popular approval. All this is very good and necessary, but is only work on the handle and can never replace the missing part—"The axe head." Many people in all our churches never get anything but the handle—no witness of the Spirit.

David, the sweet musician of Israel, Judah's King, warrior, statesman and especially chosen of God, descended step by step until the guilt of murder and adultery rested upon him. He still sat upon his kingly throne in his gorgeous apparel and possibly in a dignified way honored the great name of Jehovah with his lips. Israel still honored him as their king and benefactor but the joy of his salvation was departed and not until through the prophet Nathan God sharply reproved him, did he confess it was gone.

The church in many places today seems to be satisfied with the handle without the axe; but she can never perform the mission God has sent her on. She would like to cut down trees and bring things to pass, but the cutting part (the blessed Holy Spirit) is gone. They can beat around with the handle, pound folks over the head and bruise them up, but the church needs men like Stephen of old, who when he spake, the people were cut to the heart. He had the axe head as well as the handle. Many, like Joseph and Mary, have lost Jesus and take it for granted He is still in the crowd. They meet Sabbath after Sabbath in Sunday school, preaching service and prayer meeting. They see no visible signs of His presence but think surely He is somewhere in the crowd, that some one has Him, but He is gone.

CONFESSED TO LOSING IT.

They said: "alas master it is gone!" David confessed: "Against Thee, Thee only, have I sinned, and done this evil in thy sight." Ps. 51:4. The prodigal said: "I will arise and go to my father, and will say unto him, father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

There is little humble confession of sins today and it is a hard thing to get people to do, but we can lay no claim to the blood, and God can do nothing for us until we openly acknowledge our need and confess our sins. But "If we confess our sins, He is faithful and just to forgive us our sins." Confession is as many sided as sin. If we

have sinned against our neighbor or our brother we must confess to them. If we have sinned against God, it is to Him we must confess. If it is publicly known we have been living a backslidden life, like David and many others today, then the confession must necessarily be in public.

We believe some workers make a mistake in demanding public confessions of those whom God does not. When the Holy Spirit reveals the sin of the heart and life, many refuse to acknowledge it and go on professing like the church at Ephesus. God said He would remove their candlestick unless they repent for "they have left their first love;" but they fear if they get down and confess it out it will bring reproach on the cause, when invariably the church and world know they have been backslidden for years and have only been pounding away with the handle. People try to make themselves and others believe they are alright until they are summoned to leave this world, then the secret of the heart and destiny of the soul are revealed and too late they see their mistake.

Esau tried to regain his birthright but failed, though he sought it carefully with tears. The foolish virgins once had their lamps burning, but did not get their vessels filled with oil, and when the bridegroom came and the cry was made they confessed: "Our lamps have gone out," but it was too late. "The door was shut."

THE AXE HEAD RESTORED.

The cup of repentance is bitter, but if drank to the dregs is soon forgotten in the sweets of redeeming love. Thank God, grace is bigger than sin; the remedy greater than the disease. If you have lost Jesus out of your heart you must go back to the spot where He was lost. The man of God said: "Where fell it?" No human manipulation can restore life to the dead soul. It must come in touch with the life-giver. The man of God thrust a stick into the water and the "iron did swim;" a supernatural work. God uses human agencies in His work, and the one they had stood aloof from, and no doubt found fault with, was the one they called upon for help in their extreme need. No one else would do. They said: "The spirit of Elijah doth rest upon him." The Old Testament prophet is a type of a real evangelist of today; they are bringing glad tidings of great joy that shall be to all people.

How strikingly Jesus pictures His tender love for one who has wandered away, in the parable of the lost sheep. He left the ninety and nine and went after that which was lost till he found it; then he calleth his neighbors together to rejoice with him. While the prodigal was yet a great way off, he had compassion on him, ran and fell on his neck, planted the kiss of pardon on his brow, put the best robe on him, a ring on his hand and shoes on his feet; killed the fatted calf, and had great rejoicing, "For my son who was lost is found. He was dead and is alive again."

David cried out of a hungry heart: "Restore unto me the joy of Thy salvation." His joy was gone because that which produces joy was gone—the Lamb of God, the Light of the world. "Then will I teach transgressors thy ways and sinners shall be converted unto Thee." As he drew near to God his interest in a lost world revived. If the church, like David, would realize her helpless condition, confess her sins and then tarry in the upper room until her pentecost came, ecstatic joy would be upon every heart, revival fire would soon sweep over our land, and righteousness would cover the earth as the waters cover the sea.

It is one of God's great mercies that He has so made the Bible, that whatever hungry soul comes to it to be fed is fed.

Dark seasons need never lead to dark thoughts. If dark times do not lead us to dark thoughts, we shall be happy in our darkest times.

If the Son of God will walk with us, we are safe in the midst of these flames which shall devour them that cast us in.

He who has someone who will deliver him from temptation has no excuse if he fall through temptation. See Heb. 2:18.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

WE MUST PAY THE PRICE.

If we would have a genuine revival, one that comes from above and not worked up by human manipulations, we must pay the price. There must be preparation in the way of earnest prayer and heart searching of one's individual life.

The Word tells us to "Break up the fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." It is very natural for us to think of the other fellow when we are led to contemplate the steps necessary to bring about a revival; but we shall not miss it far if we begin the house cleaning at our own door. We can readily see what the result would be if each member of the church would house clean at home, before he goes out after other folks.

Integrity is said to be the sublimest thing in nature, and how much more true is it in grace. An army of the Lord with the back track all cleared up and the crooked places made straight, would be an invincible power for the enemy. Suppose the Lord had a church like Job to whom He called the attention of the devil, and asked him to consider him, knowing he would not fail in the hour of crucial testing; what could not be accomplished with such an army! But alas! many times we have to enter the battle with a puny class of professed Christians whose guilt is so apparent that they cannot have the courage to invite a sinner to church, much less to the altar of prayer.

We see from the above that it is not an easy matter to get ready for a revival. The following are some of the ways which Mr. Finney cites in which we may sin against God. Let us read them and ponder them well, and if guilty, seek the secret place of prayer until we realize the blood has covered them all.

SINS OF OMISSION.

1. "*Want of love to God.*" Think how grieved and alarmed you would be, if you discovered any flagging of affection for you in your wife, husband, or children; if you saw another engrossing their hearts, and thoughts and time.

2. "*Neglect the Bible.*" Put down the cases when for perhaps weeks, or longer, God's Word was not a pleasure. Some people, indeed, read over whole chapters in such a manner as not to make it a subject of reflection. If so, no wonder that life is spent at such random, and that religion is such a miserable failure.

3. "*Unbelief.*" Instances in which you have virtually charged the God of truth with lying, by your unbelief of His express promises and declarations.

4. "*Neglect of prayer.*" Times when you omitted secret prayer, or have prayed in such a way as more grievously to offend God than to have neglected it altogether.

5. "*Your want of love for the souls of your fellow-men.*" Remember how little compassion you have felt for them. You have stood by and seen them going right to hell, and it seems as though you did not care if they did. How many days have there been, in which you did not make their condition the subject of a single fervent prayer, or even an ardent desire for their salvation by the self-denial you practice. Do you daily pray for them in your closet?

6. "*Your own life.*" Instances where you have entirely neglected to watch your conduct, and have been off your guard, and have sinned before the world, and before the church, and before God.

7. "*Neglect of self-denial.*" There are many Christians who are willing to do almost anything in religion, that does not require self-denial. But when they are required to do anything that requires them to deny themselves, O! that is too much. They are not willing to deny themselves any comfort or convenience whatever for the sake of serving the Lord. They will not willingly suffer reproach for the name of Christ. Nor will

they deny themselves the luxuries of life, to save a world from hell.

SINS OF COMMISSION.

1. "*Worldly-mindedness.*" (See 1 John 2:15, 16; James 4:4).

2. "*Pride.*" Recollect all the instances you can, in which you have detected yourself in the exercise of pride.

3. "*Envy.*" Look at the cases in which you were envious of those who have been more talented or more useful than yourself. Have you not so envied some, that you have been pained to hear them praised? It has been more agreeable to you to dwell upon their faults than upon their virtues, upon their failures than upon their success. Be honest with yourself; and if you have harbored this spirit of hell, repent deeply before God.

4. "*Censoriousness.*" Instances in which you have had a bitter spirit, and spoken of Christians in a manner entirely devoid of charity and love. The times you have spoken behind people's backs of their faults, real or supposed, of members of the church or others, unnecessarily, or without good reason. This is slander.

5. "*Levity.*" How often have you trifled before God, as you would not have dared to trifle in the presence of an earthly sovereign?

6. "*Robbing God.*" Instances in which you have mis-spent your time, and squandered hours, which God gave you to serve Him and save souls, in vain amusements, or foolish conversation, reading novels or doing nothing.

7. "*Bad temper.*" Perhaps you have abused your wife, or your children, or your family, or servants, or neighbors. Write it all down.

"*Confess to God those sins that have been committed against God, and to man those sins that have been committed against man.*" Things may be left that you think little things, and you may wonder why you do not feel as you wish to feel in religion, when the reason is that your proud and carnal mind has covered up something which God required you to confess and remove. Resolve that you never will stop till you find you can pray. You never will have the Spirit of God dwelling in you till you have unraveled this whole mystery of iniquity, and spread out your sins before God. Let there be this deep work of repentance and full confession, this breaking down before God, and you will have as much of the spirit of prayer as your body can bear up under. The reason why so few Christians know anything about the spirit of prayer, is, because they never would take the pains to examine themselves properly, and so never knew what it was to have their hearts all broken up in this way. And now, finally, will you break up your fallow ground? Will you enter upon the course now pointed out, and persevere till you are thoroughly awake?"

EVANGELISTIC AND PERSONAL.

Rev. J. E. Hughes has closed a meeting at Wolf Creek, Ky., in which there was signal victory. Many souls prayed through.

A meeting recently held in Bunker, Mo., by Rev. Fred Geitz and wife, resulted in seventy-three professions. Bro. Seal also assisted in the meeting.

Rev. R. M. Kell closed a good meeting at Marion, Ind., which resulted in victory for thirty-five souls. He is now at Geneva, Ind., for a series of meetings.

Rev. Wm. R. Stringfield, of Wichita, Kansas, is in the evangelistic field as a singer and will be pleased to help the brethren who may need such assistance.

Rev. E. O. Hobbs, of Lerna, Ill., is open for calls to evangelistic work. B. T. Flanery writing of him says: "I have known Bro. Hobbs for some

time and he is a strong, clear holiness preacher who does not shun to declare the whole counsel of God. God honors his work with old-time revivals."

Rev. L. V. Lewis, "The Man from China," and Prof. W. L. Shell, as singer, are engaged in a union meeting in Corydon, Ky. They are expecting a gracious meeting.

Rev. W. W. Owen, of Wilmore, Ky., is in a meeting at Redhouse, Ky. Some have been saved and others are under conviction for conversion and sanctification.

Rev. Kenton H. Bird is engaged in a meeting at Huntington, W. Va., with Rev. G. W. Bent, District Superintendent. Bro. Bird has recently closed a good meeting at Leon, W. Va.

Rev. A. A. Myrick: "We have recently closed a meeting at Dixon, Mo., in which there were 21 professions and 24 united with the church. I am now at Jasper, Mo., in a good meeting. Seven have been saved and five joined the church. I am in charge of the preaching and singing."

Rev. E. B. Westhafer is closing a very successful union meeting at Seaman, O., between the Presbyterians, Methodists, and United Presbyterians and other denominations. Five denominations will share in the converts. Bro. Westhafer will hold a ten days' meeting at Eckmansville, O., then to Blanchester, O., for a month's union meeting.

G. W. Lewis: "I am here at Orr, Okla., in a good meeting. We are having fine congregations. I am looking for a good revival at this place. I am in the evangelistic field, and any one desiring my help may address me at Ardmore, Okla."

Rev. G. A. Young: "Rev. Owsley has been assisting me at Straight Creek in a series of meetings. There were 16 professions and nine additions to the church. It was the best meeting in the Methodist Church for some time. I ask the prayers of THE HERALD readers for Straight Creek Mission."

Two big holiness conventions will be held at Guthrie, Okla., March 17-22; and Oklahoma City, March 23-29. These meetings are under the auspices of the National Holiness Association and will be in charge of Dr. C. J. Fowler, Rev. L. N. Fogg, and Rev. A. F. Ingler. For further information address Rev. H. Thomson, Cushing, Okla., or the secretary, Rev. E. E. Story, Guthrie, Okla.

Rev. Aura Smith: "Had two fine meetings on the Manuel Circuit. Many were converted and sanctified. The pastor and his wife stood by the truth royally and will carry on the work. The weather was cold, which interfered very much with the attendance. We began at Hillsboro, N. D., Feb. 24, and some have sought and found the desire of their heart. The outlook is good for a meeting. We go to Vincennes, Ind., from here."

A NEW BOOK.

"The Second Coming of Christ" is the title of a new book just from the press of The Pentecostal Publishing Company, written by Rev. H. C. Morrison, Editor of THE PENTECOSTAL HERALD.

In this book Dr. Morrison gives the reasons why he believes that the second coming of Christ is much nearer than most people are disposed to think. The book is interesting and suggestive, and will be thought-provoking. It is neatly gotten up and bound in cloth. Price 50c. It may be had from The Pentecostal Publishing Company, Louisville, Ky.

NOTICE!

Some of our friends misunderstood our offer to send "The Preacher" and THE HERALD one year for \$1.00, and have asked for the magazine with their renewals. We made this offer for new subscribers only, in order to introduce THE HERALD and magazine into new homes.

The Christian and Money.

Outline Sermons by Rev. J. Gregory Mantle. No. 8. Making Friends of Money.

"But I charge you, so to use the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish. The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also. If therefore you have not proved yourselves faithful in dealing with the wealth that is tainted with fraud who will entrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own? No servant can serve two masters. Either he will hate the one and love the other, or he will cling fast to one and scorn the other. You cannot be bond servants both of God and of gold."

A careful study of our Lord's words reveals the fact that many of His chief warnings and clearest teachings are directed against the love of money. Jesus did not condemn wealth, nor did He prohibit its acquisition. In the Old Testament wealth was regarded as a sign of Heaven's special favor, and it must not be forgotten that Jesus found some of His warmest and truest friends among the rich; men who came nobly to the front when those who had been loudest in their professions of attachment ignominiously forsook their Master and fled.

He recognized the peculiar temptations and perils of wealth. He saw how the possession of riches tended to engross and monopolize the thoughts and energies, diverting them from the higher, the abiding things; hence He classed riches with the cares and pleasures that choke the Word of life and render it unfruitful. He saw how the possession of wealth tended to selfishness, how it acted as an astringent; closing the valves of the heart, and preventing the outflow of its sympathies.

Consequently when Jesus spoke of wealth He spoke in words of warning. How indignant He was at the ostentation of the Pharisees. When a Pharisee distributed alms he would come to a conspicuous place in the city, and blow a small silver trumpet, at which there would gather around him the maimed, the halt, the blind. Then with a great show of generosity he would scatter gifts upon them. "Verily I say unto you," says Jesus, "they have their reward"; they did it to be seen of men; they have been seen of men; that is all they need; that is all they have sought. "But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly." (Matt. 6:1-4).

That outspoken prophet, Amos, denounces the people of his age for their sins, and says, "You proclaim freewill offerings and publish them." (Amos 4:5). Alas! the sins of the age of Amos are still among us, for great is the annoyance and indignation of many people when their gifts are not published.

Who can doubt that it was the Pharisees' love of money that precipitated the tragedy of Calvary? Read the verses immediately following our text: "To all this the Pharisees listened, bitterly jeering at Him; for they were lovers of money." "You are they," He said to them, "who boast of their own goodness before men, but God sees your hearts; for that which holds a proud position among men is detestable in God's sight." (Luke 16:14, 15). It was because they hated to be disturbed in their position and in their rich sources of emolument that they determined to put Jesus to death.

The only time Jesus lifts the curtain of doom it is to tell of certain rich men; of one whose soul swung between banquets and barns, and who in the estimate of Jesus was a "fool" because he sought to feed his soul with "things" and had no treasure in heaven: (Luke 12:15-21); and of another who exchanged his purple and fine linen for the flames of Hades, and the sumptuous fare of earth for the eternal hunger and thirst.

There are three ways in which we can deal with money. First, we can run away from it; second,

we can allow it to master us; third, we can make friends of it.

First, we can run away from it. That is the way of the ascetic. He thinks he can escape from the temptations of wealth by getting into a place of solitude; by living apart from his fellows; by retiring into the cloistered cell or the hermitage, where, as he fondly imagines, the temptations that beset men in the work-a-day world do not intrude. Vain delusion! One of those old hermits has unlocked his soul, and has told us that the temptations that came to him in the hermit cell, through his imagination, were far more fierce, far more terrible, and far more wearying to the soul than those he had to meet with day by day in the busy haunts of men. This is not the plan of God. He intends money to be a means of discipline, possibly the severest discipline to which we are exposed, hence Jesus gives us the tremendous warning of the text and says: If you are faithful in the use of money you will be entrusted with the true riches, while if we are unfaithful in its use who will commit to us the true wealth? If we have not proved faithful in dealing with that which is another man's, who will give us that which is our own?

We are like children busy with mere playthings and toys. Looking at children so engaged, we can easily detect the character of each child. Although the actual things they are doing are of no value, yet each child is exhibiting the very qualities which in later life will make or mar him. One child exhibits the qualities of generosity, openhandedness, frankness and sincerity; the other exhibits the vices of greed, fraud, cunning and untruthfulness. To the watchful parent, the conduct of the children in the games that are forgotten in a night's sleep, is as thorough a revelation of the character of the child as the manner of dealing with complicated business transactions is of the grown man. These base qualities, the observant parent knows, will, unless checked and removed, come out in the real work of life, and make impossible honorable and generous conduct in the fulfillment of life's solemn duties and responsibilities.

So our Lord, observant of the dispositions we exhibit as we deal with the shadowy objects and the passing events of this seeming substantial world, sees that those dispositions mark us off as fit or unfit to be entrusted with the true riches, with that which is real and abiding. How needful it becomes that we should always pray for grace and wisdom in dealing with that which is least, lest by our unfaithfulness and carelessness, we prove ourselves unfit to be entrusted with eternal matters, with the things of abiding importance in a world where mistakes, carelessness and unfaithfulness are final and irreparable.

Second, we can allow money to master us. Jesus says: "You cannot serve both God and Mammon." The word Mammon is an old Chaldaic word for the god of wealth. The Savior puts in juxtaposition the two masters—God and gold. The word translated, "serve," indicates the subjection of slavery to the caprice of an owner. We must choose between these two masters, and whichever we elect to serve will become the supreme dominating force of our life, giving us no option but the obedience of a slave. The worst aspect of the slavery to Mammon is that the chains are constantly strengthening, and the servitude of the victim becomes more and more complete while he is unconscious of his bondage.

We cannot possibly serve both masters. When you see a dog following two men, says Ralph Erskine, you know not to which of them he belongs while they walk together, but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. Wait until a man comes to a parting road. God calls him this way, and gold calls him that way. If God is his master he will follow truth and righteousness, even though it

may mean the sacrifice of financial interests. If gold is his master he will follow, even though he knows that it involves him in a loss which is irreparable.

Some years ago a famous American millionaire took the world into his confidence and freely exhibited his chains. Mr. Armour, to the end of his life, was bound like a slave to his business. When asked why he subjected himself to this bondage he replied, "Because I have no other interest in life but my business. I do not want any more money; what I do love is the getting of it, the making of it. All the years of my life I have put into my work, and now it is my life and I cannot give it up. What other interest can you suggest to me? I do not read; I do not take part in politics? What can I do?"

What a pitiful confession of the atrophy that follows enslavement to money making! Here was a man who for the sake of wealth had divested himself of those elements in which true happiness consists. It is like a harp that sells all the strings out of which the music comes and then when it wants to play, it is mute. It has disposed of the very things out of which the music must needs come. Here was a man who according to his own confession, sold all the strings of his harp and had nothing left on which joy could play. Under the tyranny of Mammon he toils day and night; he sacrifices love and health, home enjoyments and natural pleasures. The god of gold insists that every interest shall be subordinate to this one consuming passion, and at the end of life it casts its votary, bankrupt and penniless, on the shores of eternity. The poor slave of money-making is launched into the infinite with an insatiable craving established in its centre for which there is no possible alleviation. "What shall it profit a man if he shall gain the whole world and lose his own soul?" In the judgment of Eternity it is altogether unworthy of an immortal being to imperil his highest interests, his vision of God, his spiritual power, his eternal peace and blessedness for things which are so lightly held and so easily lost as riches. A London newspaper offered a prize for the best definition of money. It was given to a young man whose definition was: "An article which may be used as a universal passport to everywhere except heaven; and as a universal provider of everything except happiness."

Third, we can make friends of it. When a man is going to England he finds it necessary to change his American money into the currency of the country to which he is going, and Jesus invites us to change our money into the currency of heaven. To make friends by means of it in the eternal habitation. There is a great craving in the human soul for something that is permanent. The cry of men everywhere is for that which will abide. We know that the riches of this world do not abide. We have all had our experience of the moth and rust that corrupt, and of the thieves that break through and steal. Many a man who has trusted in his riches has found them to his sorrow, "uncertain riches." Our Lord says: "You are to remember that you are not the children of today; you are not of the earth, you are more than the dust. You are the children of tomorrow; you are of the eternities. You are the offspring of Deity. Store your wealth where it will greet you in the new morning when the old earth passes away. Make friends by means of your money that when it shall fail the friends you have made by means of your money may receive you into the eternal habitations." Let the money God is pleased to entrust to our stewardship be subjected to a wise discipline and a resolute control. The cause of Christ and the poor of Christ need our gifts but they do not need our gifts half as much as we need the blessed and ennobling education, under the guidance and energy of the Holy Spirit, of making friends by means of the Mammon of unrighteousness who, when we fail on earth, will receive us into the home of the eternal.

EVANGELISTIC

ORLANDO, FLORIDA.

After closing a glorious revival at Murphysboro, we went to Galatia, Ill., for a meeting which lasted eleven days. God came in power and a number professed conversion and sanctification. Some started out on the back track straightening up, and other visible evidences were given that the Spirit of God worked mightily upon the hearts of the people. Eight or ten were at the altar the night we closed, but by previous arrangements we were due in St. Augustine. Brother Thomas, the pastor, stood by us faithfully, and helped push on to victory. We are now here in the work with L. L. Pickett in a campaign against the liquor traffic. At this writing, however, we are in a convention of the Christian and Missionary Alliance; hearts are being stirred and last night at the first call seekers came forward. We are looking for a sweep of old-time revival power. Hallelujah! Yours for victory,

HOWARD SWEETEN.

PARMA, MISSOURI.

We closed our meeting Feb. 12. The battle lasted four weeks. Bro. E. C. Dees, of Bismark, Mo., came to us about the close of the first week and did most of the preaching. Bro. P. B. Wise dropped in about the second week. We held as many as five services some days; at one of the business houses at 9:30 in the morning, 12:30 to 1, at one of the mills, at 2 p. m., at the church and on the streets immediately following the service at the church; then at 7:30 at the church.

Bro. Dees denounces sin with an uncompromising force. God gave victory in the salvation of 120 saved and reclaimed, and a number sanctified. Forty gave their names for membership in the Methodist Church, 32 to the General Baptist.

Bro. Dees held a meeting here six years ago, the fruits of which still abide. Bro. Dees is a safe man, a strong preacher. I cheerfully recommend him to any pastor needing help.

In addition to the strong preaching, we had some of the best personal work that I ever saw. Bro. Dees goes next to New Madrid, Mo. Let's pray that New Madrid may be delivered from sin.

C. J. BARHAM, P. C.

FAIRFIELD, INDIANA.

Praise God this morning for full salvation and victory. The Word of God is still the power of God unto salvation to every one that believeth, and it was demonstrated in the meeting that we just closed at Fairfield, Ind. Thirty were reclaimed or converted definitely at the altar during our two weeks' engagement, and five entered into the experience of sanctification, one of the five being the pastor in charge, Rev. W. C. Patrick. I say glory from the bottom of my heart.

Bro. Patrick is a man of God, just out of school, and newly married and his prospects are bright to be a great soul winner for Jesus. Mrs. Patrick is a bright Christian character. May the Lord bless their future ministry.

Fairfield is a beautiful little country village with lots of musical talent, and bless God, some of it was consecrated to the Lord in this meeting. Old church feuds were straightened up, restitution made and family altars erected, the church united and God glorified.

My next meeting is at Spurgeon, Ind. May the dear old HERALD family pray for me. I have some open dates for summer work. Address me at 1207 Spruce St., Indianapolis, Ind.

JOHN E. HEWSON.

HALLTOWN, MISSOURI.

We have just closed out a meeting at Paris Springs, Mo. This place has never been privileged to hear holiness and they were certainly fine listeners and some went into the experience. The saints at Halltown, though not many in number, are saints indeed. They have as fine a band of

workers as you will meet. They went through the meeting and did us faithful service. No one will know how to appreciate them until they know them.

At Halltown they have erected a beautiful tabernacle made out of solid oak timber; and the peculiar feature is, that the women did the work. The churches would not encourage holiness and these women having no place to worship sold their butter and eggs and put their money into a common fund; they took their fathers' teams and hauled rock, mixed cement, sawed lumber, and drove nails. While the tabernacle is not fully completed it is in fine shape to hold summer meetings. They are still selling butter and eggs and are determined to lath and plaster the tabernacle which will cost them about \$300 more. If you could have seen them using the saw and hammer you would have taken off your hat to them. May the Lord bless them with success.

B. FREELAND.

CHAPLIN, KENTUCKY.

We have just closed a gracious revival here at Chaplin. We began on January 26, and closed February 11. We were assisted by Rev. E. K. Pike, of Taylorsville. The preaching was of a high order indeed. I have had him in five meetings, but never heard him preach as well, I think, as at this time. Most of the people are members of the church in this country, therefore we did not get but few members, six, I believe. We had about forty professions of conversion, reclamation, and sanctification. The revival seemed to reach the entire community. In the first place my own church moved up and was wonderfully blessed, and then the other churches of the town fell in with us, and they too were greatly helped, several of their members being happily converted.

Our church is now so graciously blessed and encouraged, I feel like we are in better condition to do our Lord's work than we have ever been in the four years of our pastorate here. Some of us greatly enjoy the good paper you send us each week. May it live long, and continue to bless the church. I believe almost without exception, wherever I have found THE HERALD in a home, I have found some religion there. Yours in His service,

E. L. GRIFFY.

ATLANTIC CITY, NEW JERSEY.

Atlantic City, N. J., "the playground of the world," has just experienced a great religious awakening in which four hundred and sixty-two persons came to the front definitely seeking pardon, restoration, and the baptism with the Holy Spirit.

The meetings were held in the St. Paul Methodist Episcopal Church and the Auditorium and Sunday school Temple were crowded with interested hearers. These meetings have proven the fact that Pentecost "is," not "was," and some of the oldest Christians assert that they have never witnessed such displays of divine power as were common during the revival campaign.

The entire city and large sections of the mainland have been stirred by the eloquent Southerner, whose cultured mind and silver tongue, and pure heart and Spirit-filled life not only led the numbers named above, to a public surrender to God, but inspired many hundreds of others to give up the world and dedicate themselves fully to the work of serving the Christ and saving the Christless.

Bro. Bromley is a great leader, and his visit to our city has been a benediction to all the churches. His assistant, Prof. Myers, is an able soloist and leader, and sings the gospel with great effectiveness.

HENRY J. ZELLEY.

GREAT REVIVAL IN HENDERSON, KY.

We have just closed the most remarkable meeting that has been in this town for years. We said "we" because we realize that in a meeting of this kind all good men and women, also all those interested in the betterment of their community, share alike. The interest and report of the meetings have gone to neighboring towns and villages, and many drove thirteen and fourteen miles through the cold to attend an old-time, old-fashioned revival.

The auditorium skating rink, two hundred feet long and ninety feet broad, was put in shape for the meeting and, although many prophesied that the building was too large, yet by the second Sunday the crowds were greater than they were during the Sam Jones' meeting some years ago.

An altar rail sixty feet in length was made and it was a common thing to see it packed with souls crying for help. Girls from the cotton mill becoming convicted would kneel by their looms and arise with shining faces and begin shouting the praises of Him who is everywhere. One day so great was the excitement that for two hours one of the departments had to suspend work until they got through their demonstrations of joy. The preacher that night said it was a poor God that couldn't close as small a thing as a cotton mill.

One of the great features of the meetings was the large choir led by Prof. W. L. Shell, whose beautiful voice and masterful leadership was a pleasure to all. The "Man from China" with his fearless preaching and unique methods was certainly in earnest, and while numbers went away very much enraged at his cutting words and fearless attacks on the saloons, corrupt politicians, and hypocrisy, yet they were always back again to hear him once more. Nearly three thousand expressed their determination to live a better life. Since the meeting the churches have been filled, class meetings organized and cottage prayer meetings started.

REV. L. V. LEWIS.

BOURBON, MISSOURI.

Sunday night, Feb. 1st, closed one of the greatest meetings ever held in the town of Bourbon, for which we give God all the praise. The Rev. Kenton H. Bird, of Wilmore, Ky., arrived here Jan. 10th, and on Sunday commenced shelling the devil from Sinai. When Rev. Bird arrived he was suffering from an attack of appendicitis, from which he suffered severely at times; but while he was weak and frail in body, he was "strong in the Lord and in the power of his might."

For three weeks, under great nervous strain and physical pain, and at times hardly able to stand in the pulpit, he held up the Christ who is able to save from all sin, and as a result more than thirty souls plunged into the fountain and found pardon, while several were gloriously sanctified. Among those sanctified were Dr. E. L. Hume, a prominent physician of this place, and Mr. Orr, a prominent school teacher of this county. Bro. Orr contemplates attending Asbury College to prepare for the ministry.

There were no claptrap methods or card signing to get people into the church, but they rushed to the altar under deep conviction and prayed through to victory. Hallelujah! At the close of the meeting 12 united with the church, and there are others to come in. In all it was a blessed meeting. I wish to say that I regard Kenton H. Bird as a most excellent evangelist, a safe man, and one that preaches "perfection to believers, constantly, strongly, and explicitly" as taught by John Wesley. He is a man who will stand by the pastor, as was shown at the last night's service, when he called for a freewill offering for the pastor which amounted to over \$50.

Before Bro. Bird left the people engaged him to hold a camp meeting at Bourbon in July. Bro. Bird has the best wishes and the earnest prayers of the people for the speedy recovery of his lost physical condition. With best wishes and success to THE HERALD and its readers.

Saved and sanctified,

A. P. MISSEY, P. C.

FROM NEW MEXICO.

Since sending our last report we have held revivals at McIntosh, Barton, Stanley, and Albuquerque, New Mexico. In these meetings we have seen about sixty saved or sanctified. The severe cold weather has greatly hindered the attendance upon these services. Considering conditions in general we feel the Lord has wonderfully blessed our labors. The gospel preached in simplicity and purity is truly the power of God unto salvation to every one that believeth.

We held the 5th Sunday meeting of the Southwestern Holiness Association at McIntosh. While

there were only a few members of the Association present, we had a glorious time in the Spirit. Eight new members were taken into the Association. A holiness band was organized at Albuquerque, and several new names added to our numbers. We feel that Albuquerque is an excellent place for the establishment of a holiness camp. We found some true saints of God there who have the work at heart. Any one interested in the work there write Roy L. Matthew, President of Band, 1419 S. Arno, or Mrs. Edd Vanderford, Secretary of Band, 1115 S. Walter St.

We are trying to get Bro. Morrison to hold one of his conventions somewhere in New Mexico, and if satisfactory we want to hold our annual meeting in connection with such convention. The next 5th Sunday meeting will be held at Clovis, N. M. Bro. C. W. Ely, of Coleman, Tex., will assist us in a ten days' revival, March 20-30. The business session will be held Saturday, 28th. We urge all our people, who possibly can to attend and our ministers not in attendance to send a written report. Any one desiring our service after March please write us soon. J. H. CRAWFORD AND WIFE. Estancia, New Mexico.

PRESTONSBURG, KENTUCKY.

We report victory from the firing line, at Prestonsburg, Ky. The devil was well fortified and had good commanders. The first thing we did was to call for volunteers, and a few faithful soldiers with a shine on their faces took their stand as servants of the Lord. We loaded up the gospel gun with the love of God and aimed it direct at sin; then the battle began. When the smoke had cleared away all of the devil's forts had been bombarded; more than forty of his servants had decided to desert their commander and take their stand for Jesus. They fell at an old-time altar of prayer, looked up through their tears and cried for mercy, which our Lord graciously bestowed. They had an experience no one could doubt.

Rev. S. W. McGuire, Rev. Henry Ford, Bro. W. H. Hatfield and many others were a great help to us. While we were trying to preach the word as the Spirit gave utterance, they were praying for us.

Miss Minnie Sizemore rendered valuable service at the piano. Rev. L. P. Kirk was with us a few days; he sings with the spirit and understanding. No one would make a mistake in getting him as song leader in their revival work.

We were entertained most all the time by Bro. and Sister Beavers, and a more godly husband and wife we have never met. Sister Beavers was sanctified while we were preaching regeneration, all we know anything about, but we ask THE HERALD family to pray that we may be sanctified. We go back to Prestonsburg in May. Any one desiring our services, address us at Campton, Ky. CHAS. L. WIREMAN.

MILTON, KANSAS.

The district conference closed here Thursday and we are continuing the meeting. The interest is good, and prospects bright for a splendid revival.

Our meeting at Madisonville, Ky., was a great pleasure to our own heart. We were never better entertained and cared for in any meeting we have ever held than in Madisonville. We were entertained in the beautiful new home of J. W. Dulin and family. We ate many good meals with friends. There is no people, on earth, as far as I know, can fix as good a meal as Kentucky people.

The music was as good as any church can produce. There are more good musicians in Madisonville than any town I ever saw of its size.

Mr. S. H. Prather, well known to Kentucky people as Uncle Sam Henry, had charge of the music and did his part well. Brother Prather ought to be kept busy in the evangelistic field all the time. If you want a man who can sing, exhort, pray, or do any kind of salvation work, write him. Marvin Prather, his son, who is a good singer and author of a great many songs, was at home part of the time and added much to the success of the music. There were many others who took active part.

Bro. Wimberly, the pastor, stood by us as a

friend and brother. Hardly a day passed but what he inquired into our wants and needs. Bro. Wimberly is a great preacher and is considered by the people of Madisonville to be the best in their town. Bro. Wimberly is not only a great preacher and author, but a man of deep piety. He is author of five most excellent books. The "Vulture's Claw" is a great book on religious fiction. "New Clothes for the Old Man" is a wonderful uncovering or covering for Twentieth Century carnality. "The Cry in the Night" is one of the most scientific treatments of the signs of the times we have ever read. "The Winepress" is a book old and young will read alike. It will hold you breathless till the last line is read. "Is the Devil a Myth?" is a book that ought to be in every home. There is no other book like it anywhere. If you have any skepticism about a real devil get this book. Every home should have this entire set. Order them from The Pentecostal Publishing Company. In my travels from one end of this country to the other I see more and more the need of such good books in the homes. I go into so-called Christian homes and find books on No-hellism, Christian Science, so-called, Seventh Day Adventism, and such trash, and not a book on holiness, or Christian living. Order this set of Bro. Wimberly's work today. J. B. KENDALL.

ON THE PACIFIC COAST.

We closed one of the greatest meetings of our lives Monday night of this week at the First Pentecostal Church of the Nazarene in Los Angeles, Cal. We began on January 4th and had a most excellent hearing from the very first. Despite the more than seven inches of rain for the month, the people came in throngs to both the day and night services and God gave us seekers and well-filled altars at every call. This is surely a high pressure church from start to finish and it requires the best one can give at every service to keep up with the rate of salvation speed which the pastor, Bro. Cornell, has already fixed when the evangelist arrives for the battle.

Bro. Cornell is the most indefatigable worker along all lines we ever saw. He had his people plan and pray for months ahead for this campaign, and they set their faith high for great things, and of course God answered by fire and fully seven hundred people were at the altar during the month and most of them prayed through to victory. The last few weeks were times of pentecostal visitations of glory and salvation. The last Sunday and Monday nights of the meetings were unusual times of refreshings from the presence of the Lord. We had 115 seekers the last Sunday and 33 the last night of the meeting.

The pastor had the meeting well advertised by means of a large banner across Broadway Street, the leading thoroughfare of the city, with over one hundred large bill boards all over the city, together with thousands of various posters and cards for individual circulation, besides good recognition of the meeting through the daily press of the city. Many seeing and reading of the announcements of the meeting came and got to God who would not have known of the meeting but for such advertising. Two especially notable cases of salvation seeing the big banner over Broadway came and were saved.

This church is unique in that it gives attention first of all, to salvation all the time. The prayer meetings and young people's meetings and the meeting every Tuesday afternoon for the promotion of holiness, at which time a collection is taken for the poor, together with the three great services they have every Sabbath, make it a great salvation center. Hundreds come from all parts of the world from all churches to hear and see what God hath wrought in this place.

We visited the Nazarene University where a great and gracious revival had also broken out in that school. It has had a far-reaching influence in the school and community and over two hundred have been at the altar at that place. We were captured and captivated both with the personnel of the faculty and student body. As to the school site, it is the finest we ever saw anywhere. It is located just outside the city limits of Pasadena right at the foot of Mt. Wilson and Mt. Lowe.

God has surely answered prayer and favored this good people with a most excellent place and property for the training of their young people who are to give direction to this fast growing church. We set apart one night in our revival for the faculty and student body and they came with the life and fire God has put on them and greatly helped us in the battle.

We met and had beautiful fellowship with many who have come from many places in the east, and who came to our services and helped pray souls into victory. Dr. Bresee was able to be present much of the time and added so much to the success of the meeting with his unusual ripe experience and wise counsel. It is such an inspiration to look into the face of that ripened saint who looks half glorified now. Dear old father M. L. Haney, who is now 89 years of age, was present once and led in prayer and God honored his simple faith as usual and the fire fell and everybody felt the touch of God upon us. We leave the saints of this church and many others who attended with a keener determination to push the battle to the gates as never before. Yours in holy warfare,

WILL H. HUFF AND ISAAC F. HODGE, Evangelists.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

country that would remove some sleek, well-fed gentlemen from feeding at the official trough while they ridicule and seek to destroy the foundation doctrine of our Christianity. There is one thing certain—Dr. Mains is in harmony with Tom Paine, in much that he writes, and in absolute contradiction to the sayings and teachings of Jesus Christ. The Methodist Church must repudiate Dr. Mains or crucify the Son of God afresh. The subject is too serious to be passed without general protest and condemnation. Silence is cowardly and sinful.

(Continued.)

THE BETRAYAL FOR GOLD.

Sometime ago Chancellor Kirkland, of Vanderbilt University, in an article in the *Quarterly Review*, was insisting that the controversy with regard to the control of the University should be settled in the civil courts.

The Chancellor's eagerness to bring the matter before the courts revealed the fact, to anyone reading between the lines, that his legal advisers had led him to believe that the courts would decide the case in harmony with his views concerning the matter. Had the courts so decided, no doubt he would have been greatly gratified, and would have insisted that the matter rest with such decision; but as soon as the decision of the courts was rendered contrary to his notions, and in perfect harmony with the views of the Bishops, and with the belief and wishes of practically the entire membership of the Church, it seems that he went to work to thwart the decision of the courts and the convictions and the wishes of the church in the matter, and called in outside parties with tremendous financial influence to take from the control of the Church, at least, the Medical Department of the University. He appealed to Mr. Carnegie, one of the most noted unbelievers in the Bible, the atonement made by Christ, and the Church and what it stands for in all the world today and was able to influence this man who seems ever ready to use his powerful money influence to divorce the educational institutions of the country from the Church

of Jesus Christ. It looks a little like the old proposition—"What will you give me and I will betray the Church unto you."

All these influences are mustered and brought to bear after the lower court had decided in favor of the Bishops representing the Church, and while the decision of the higher courts in the matter, is pending.

Whatever Chancellor Kirkland's present views may be on the subject it certainly looks as if he has entirely changed in his eagerness for court decisions, since writing his article for the *Quarterly Review*. It looks as if he purposed to bring Carnegie's gold, a man outside of the Church, and out of sympathy with her Bishops, her views and teachings, and carry forward his schemes regardless of the wishes of the Church and the decisions of the courts of justice. There is a phase of this question that some have overlooked.

It will be easy to understand how the unregenerated, and those of shallow Christian experience, who can be easily influenced by gold—and this is no small per cent. of church members of the present day—would be glad to bring Carnegie's millions to Nashville. Unfortunately many people these days are more interested in what they call prosperity than they are in principles. So it comes to pass that the *Daily Press* of Nashville is used in ridicule of the Bishops and the wishes of the Church, and the masses of the people are prejudiced against them and the high and pure principles for which they have stood in the face of the great infidel with his bag of money.

So it will be well to remember that Mr. Kirkland's line of operation does not only propose to walk roughshod over court decisions and the wishes of ninety-nine thinking men out of every hundred in Southern Methodism, but he proposes to hold up the Bishops to ridicule at the headquarters of Southern Methodism, before not only their own Church, but other churches and the community at large, to produce a spirit of division, disrespect and incalculable hurt to the Methodist household.

What the end will be no one can tell. We see from the *Christian Advocate* that the outsiders have gathered in Nashville, elected officers and appointed a building committee to go forward with the Carnegie proposition. This, too, after the decision of the lower court against them, and while the case is pending in the higher court, with every reasonable probability that the higher court will confirm the decision of the lower court. But Mr. Kirkland seems to think that with the Carnegie gold he can override courts of justice, protests of Bishops, and the wishes of the great Southern Methodist people.

For years, men like Mr. Carnegie have largely influenced the lawmaking bodies of this country, have manipulated courts, controlled the great natural resources of the land, ground labor under the iron heel of power, impoverished the multitudes, enriched the few bringing them to a place where they now propose to dictate to, and override the Church, and rend from her her rights to direct the religious and moral training of her youth. The unfortunate thing is that a man can be found in the Church ready to join hands with the infidel in robbing the Bride of Christ of her God-given rights. It is just such outrages as this that is driving the people to a dangerous type of socialism and arouses in men a spirit that is liable to arise suddenly and dethrone the money kings who have robbed the people and defied Almighty God.

There is more soul and courage in the dear old South than he and Carnegie had supposed. For the present they may dream that with gold and the noise of the unthinking multitude who are unfriendly to the Church, that they can have their own sweet will, but there is a day of reckoning. There is a class of godless millionaires who have been sowing to the wind, and as sure as God is true and His word is true, they will reap the whirlwind.

Such men as Carnegie and his hirelings have come to think that they own the earth, and that no power, civil or divine, dare oppose their imperial will. It is no small matter that one of the most noted unbelievers of the times should boldly propose to buy the Church into ignominious silence,

in the matter of the education of her sons and daughters.

Think of the Church of Jesus Christ, for a money consideration, turning over her children to Carnegie, and his representatives for their education. The most startling feature of the situation is the fact that money hungry churchmen, who have practically given up the faith, are selling out the Church Schools to the Carnegie satellites. Where will the Church draw the line on an infidel, and his gold? Or in the language of the great apostle, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

SINKING THE OLD WHISKEY SHIP.

Much has been said in the newspapers about the introduction of a joint resolution in the House of Representatives by Congressman Richard P. Hobson proposing an amendment to the constitution of the United States prohibiting the manufacture, sale, transportation and importation of intoxicating liquors to be used as a beverage. If Hobson secures the passage of this resolution he will sink the old whiskey ship, which will be a much greater work than the sinking of the Merrimac.

Hobson is now a candidate for the U. S. Senate, and we devoutly hope that the good people of Alabama will elect him to that high office and that he may remain prominent in American politics until the old whiskey ship goes down.

The public sentiment against the whiskey traffic in all of its forms is rising into a storm of righteous indignation. The Lord grant that it may continue to rise until there is not a distillery, brewery, winery, saloon, doggery, bootlegger or drunkard left on the American continent.

It is a waste of time to talk about showing mercy to the whiskey traffic. It has been merciless in all of its forms through all of the centuries. One of the greatest mercies that could come to the whiskey people would be to force them out of their present business into decent living and into an honorable and respectable business occupation. Let the battle be kept going all along the line with absolutely no quarters to the enemy.

We give below the resolution offered by Mr. Hobson:

PROPOSING AN AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES.

"Whereas exact scientific research has demonstrated that alcohol is a narcotic poison, destructive and degenerating to the human organism, and that its distribution as a beverage or contained in foods lays a staggering economic burden upon the shoulders of the people, lowers to an appalling degree the average standard of character of our citizenship, thereby undermining the public morals and the foundation of free institutions, produces widespread crime, pauperism, and insanity, inflicts disease and untimely death upon hundreds of thousands of citizens and blights with degeneracy their children unborn, threatening the future integrity and very life of the Nation: Therefore be it

"Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment of the Constitution be, and hereby is, proposed to the States, to become valid as a part of the Constitution when ratified by the legislatures of the several States as provided by the Constitution:"

"ARTICLE—

"Section 1. The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof are forever prohibited.

"Section 2. Congress shall have power to provide for the manufacture, sale, importation, and transportation of intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical, or scientific purposes, or for use in the arts, and shall have the power to enforce this article by all needful legislation."

DO YOU KNOW? DO YOU CARE?

In a letter written to me by a Roman Catholic priest who has quit them—as so many priests have quit them—I am asked,

“Do you know that in Indian schools, Luther is placarded as a heathen and an enemy of Christianity?”

My answer is, No, I did not know it.

But I am not surprised to learn it. In a general way, I knew, as most of our people know, that the Roman priests hate Luther worse than they hate Lucifer. It is no secret that the priests teach their followers that Luther was a bad man, a drunkard, an adulterer, a despicable human being. Nearly two years ago, the pope published a proclamation which vilely slandered Luther and all his works. This insult to Germany aroused such indignation that the kaiser ordered the pope to withdraw the libel—and the pope did it.

The ex-priest in his letter put another question to me,

“Do you know that in Washington, D. C., there is an organization, a house, near the Capitol, under the directorship of one Father Ketcham? This Father Ketcham is a promoter of Roman Catholics to office.”

Yes, I have read about Ketcham. In a general way, I know that Ketcham is the lobbyist for the Italian Church. I know that Ketcham was accused of making trades with congressmen in whose Districts the Romanist vote is strong. Ketcham is said to go to these congressmen and to offer them the solid Romanist vote of their districts, if they, the congressmen, will support measures that Ketcham and his pappy are interested in. Ketcham is also accused of bulldozing congressmen who do not willingly obey his orders. He threatens these congressmen with the Romanist vote of their districts.

In other words, I knew that the Italian pope maintained a lobby in Washington, that it was lodged in a splendid palace near the Capitol, and that the business of the Italian lobby was to use every means known to the professional lobbyist, to influence patronage and legislation. That's the way the Italian machine got our war department to violate the United States Constitution and give away to the pope a part of our land at the West Point Military Academy. On this vantage ground, the priests get at the boys who will command the United States Army. Through Ketcham's lobby, the pope is getting his priests appointed to the chaplainship of the army and navy. These chaplains get at the men in the ranks, while the chapels at West Point and Annapolis get at the boys who will be the officers of the army and navy.

DO YOU SEE?

Through Ketcham's lobby, the Romanists keep control of more than three-fourths of the government officials in Washington City. Through Ketcham's lobby, public money is wheedled out of congress for the priests, under the pretext that it is needed to pay the sisters who teach in the Indian schools. Those sisters are not allowed to keep one cent of that money. They have to give every bit of it to their masters, the priests.

Thus the Roman priests are continually robbing the tax-payers, violating our highest law, and fattening on public plunder, because of the insidious work of Ketcham, the lobbyist.

And with the Jesuit, Tumulty, as the stop-gap between President Wilson and the whole outside world, the Italian machine is getting in its work more effectively under this administration than it has ever done before.

Do you know these things? Do you care?—
Thomas E. Watson, in *The Peril*.

SPECIAL IN BIBLES.

We bought a lot of 90 Teachers' Bibles at a very low price. They have a splendid Morocco binding, size 5 1-2x8 1-2, overlapping edges, Minion type. References, all the regular teachers' helps, including Concordance, etc. Good Bible paper. They retail regularly at from \$2.00 to \$3.00. We offer them at \$1.20 each postpaid, while they last. If you want six or more shipped by freight or express you can have them at \$1.00 each. Order to-day from HERALD Office.

Half of above sold last week. Order today if you want some of them.

**BUD ROBINSON'S
CORNER.**

IF HE SHOULD COME.

How are you all today? I trust the whole family is well and happy, and ready to meet the Lord in the air if He should come. If He were to come, would He come by your request or would He come over your protest? Well, I say “Amen, even so come Lord Jesus; and come quickly.”

Let's take up another study as you sit by your fireside and chat. Would you rejoice to see Christ coming in the clouds, or would you feel disappointed? Do you want to split a few more rails and clear another piece of new ground before He comes? The problem I want you to study on is this: Can a man oppose the second coming of the Lord till he backslides? Do you think such a thing possible? Do you think that it would grieve the Lord to know that you were bitterly opposed to His return to this world? Do you think He has a perfect right to come back, provided He wants to come? Do you think your objection to His return will keep Him from coming when it pleases the Father to send Him?

I had two preacher friends that I had as much confidence in as any two men in the world and, strange as it may seem, they were both very bitterly opposed to the return of the Lord; today they are both under a cloud. Some say they are both as honest as a lamb, and others who know all about their trouble say that they are guilty. Thank God, they are not out of the reach of God's love and power to forgive, restore, purify, clean up, clean out, and fill up again and send them out. He is able to make all grace abound toward you, that you always having all sufficiency in all things may abound to every good work. As you study this question do you think that the coming of the Lord would have a hearty response from the church members where you worship? Are you all looking for Him and making the necessary preparations for the meeting in the air?

Some of you may not be ready to meet Him but would really love to know just what the preparation is that will prepare a fellow for such an occasion. Well, we holiness folks think that scriptural holiness is the preparation for all things that pertain to life and godliness, and a home in heaven at last. We read in 1 Thess. 5:23: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

If we believe the Holy Scriptures, and of course we do; if we are HERALD readers, for nobody reads THE HERALD but believers; that is also true and no make-believe about it, and of course if we believe the Bible, and we do, and if the Bible says that we must be sanctified wholly before we are prepared to meet the Lord, we know that it is so; then we have the remedy at hand; that is, through faith in the atoning blood of the Christ we are to come to God by Him, and by simple faith we are to take the blessing as our very own; all that you put away God takes away, and all you take God gives to you; so the blessing is yours and when you get the blessing you are prepared to meet Christ. So says the Book. If you don't believe that, we will give you a chance to tell us why you don't believe it, and why you haven't got it. Beloved, you ought to pray over that reason of yours a long time before you lay down on it and stretch out on it and swing out to a never-ending eternity. Of course, if you are not in the experience of scriptural holiness you have several good reasons, and one special reason, but will they stand the fires of the oncoming judgment day? If so, amen, but if not, you had better not risk an eternity on it. The Lord put an awful big price on the souls of men. He said, “What shall it profit a man if he gain the whole world and lose his own soul?” In this connection you will remember the text we quoted a few minutes ago, where it said the very God of

peace sanctify you wholly and preserve you blameless unto the coming of the Lord Jesus Christ. Will you notice how closely the divine writer unites the coming of Christ with the doctrine and experience of scriptural holiness? So we people who are called the “Second Blessing” crowd are firm believers in the experience as the preparation for the second coming of Christ.

What would you think of a preacher who had run for 13 years in one church and had not had a single convert, and at the same time believed that the world was growing better and better and that we would finally bring in the reign of righteousness by the preaching of the gospel. Do you think that a preacher that has not had a convert in thirteen years is taking the country for Christ?

As you read and think, do you suppose that the moving picture shows are getting the world ready to meet the Lord? What are they doing toward making men holy, pure and good? Do you remember of a single case where a young man or lady was either converted or wholly sanctified in a moving picture show? What do you think would be the results at the show if, while they were showing some vile murder case, the Lord was to come in just in the midst of the performance! Do you think that the crowd would get shouting happy over His presence? Would they run to meet Him or would they flee from the building and cry for the rocks and mountains to fall on them and hide them from His presence?

What do you think would take place at some of the fashionable churches some Sunday morning while the pastor was preaching that Christ would not come to this world until we had gotten all the sinners in the world converted, and so enlightened that sin and disobedience were a thing of the past; and just as rich members were beginning to feel that He would not come and they had plenty of time to make money and enjoy their large estates, they would hear a mighty clap of thunder and would look out and see the heavens on fire, the tombstones beginning to tumble and see the Lord coming in the clouds! Do you think the pastor would run out to meet Him or would he fly for the rocks and the mountains?

WHO WANTS A BOY?

The letter below was received a few days ago from one of our intelligent and devout Methodist preachers in the state of Kentucky. Is there not some one of the readers of THE PENTECOSTAL HERALD who will undertake to father and mother this orphan boy and give him a chance in the world? I will be willing to give him his tuition in Asbury College, if some one else will be responsible for his board, books, and clothing. Here is an opportunity to invest in a lad who might prove a great blessing to the race. If he should prove himself unworthy, I would notify parties undertaking for him. Let anyone who is interested in this lad write to Rev. H. C. Morrison, Wilmore, Ky.

Dear Dr. Morrison: Could you provide work for a boy 14 years old to pay his way in Asbury? The boy in question has neither father nor mother and I am told is a bright boy and very much in need of help. If you can provide for him in any way let me know at once as he has no home for the future unless some of his relatives take him. His mother died very recently. It will be a good service to take him if you can. He does eighth grade work.

SPECIAL NOTICE!

There are a number of young men and young women in Asbury College, devout and earnest young people, some of them who have had considerable experience in soul winning, who desire to put in their vacation in revival work. They will be glad to correspond with pastors, committees, or devout people who would like to have them assist in revival meetings. Persons desiring to correspond with these young people, may write to me and I will put them in touch with parties who will gladly give themselves to soul-winning work during the summer. Faithfully yours,

Wilmore, Ky.

H. C. MORRISON.

When you are filled with the Holy Spirit you need not advertise it: Every one will know it.

The Missionary World

SITAPUR, U. P., INDIA.

My Dear Bro. Brown: Your letter with the fifteen dollars from Mrs. Umstead, Batesville, Ark., received and was very grateful indeed. I do not think we ever appreciated the value of money more than we do at present as we are facing a famine in parts of India on account of the failure of the monsoon. All through this northern section the crops have failed and the ground is so dry that they are unable to sow their winter crops. But the Father that takes care of the sparrows will not forget us so we take courage.

Bishop Warne was up to meet the head men of the caste that are turning to the Lord Jesus. He was delighted at their spirit and intelligence. They have had to sell their clothes from their backs and the shoes from their feet and in some cases their goats to defend themselves from going to jail over a false accusation. But they have borne it themselves and have asked us for nothing.

I am enclosing a slip from one of the English Church Magazines. Its meaning is not that I am not now devoting myself to evangelistic work but those who have the interest of the English work at heart are trying to get me **exclusively** for English work. The other missionaries object to this and want me for both English and Hindustani. I think the latter is the better position to take.

"The recent Commission on English Work expressed appreciation of the success attending the evangelistic labors of Rev. E. Stanley Jones, thanked the Southern Holiness Association of America for its generous financial support, and put itself on record as hoping that an arrangement can be made at the next session of the North India Annual Conference for Brother Jones to give his entire time to the large field of Evangelism."

I think this is the greatest year of missions that India has ever seen. At conference time we expect to hear wonderful things of how God is moving the masses to Himself.

Tomorrow I start for Bombay to be with Bro. Warner in a series of meetings. Remember us in your prayers.

Yours and His, **E. Stanley Jones.**

P. S.—My class that I had on Comparative Religions I have turned into a Bible Study Class. The other smacked too much of the forum and engendered too much debate. No man can receive truth in that state of mind. Now I open the Word of God before these finely educated men and it simply cuts the ground from beneath their feet. They are beginning to be charmed with the character of Christ.

E. S. J.

UTUADO, PORTO RICO.

My Dear Old Friends of The Pentecostal Herald:

A few months ago a notice was in The Herald of my need of old Sunday school cards and picture rolls. As a result I have received cards and a few picture rolls from friends of The Her-

ald from several different states. I have tried to answer and acknowledge the receipt of all that I have received, but on account of being away much of my time and my helpers receiving the cards and rolls, some were not properly acknowledged. I therefore take this opportunity to acknowledge the receipt of the cards and picture rolls, and to thank every one who has so kindly sent them, and to beg them to remember us in their prayers, and occasionally send more cards and picture rolls.

I am in charge of two large districts, or perhaps more properly termed "Centers", and have ten native workers with me, yet we are unable to cover more than two-thirds of the territory. Three of my men are supported by Bro. James M. Taylor, of Knoxville, Tenn. This year we have had nearly two thousand professions, but we have received into full membership into the church only a little over one hundred; the rest are still on trial. We have baptized 293 and married 117 couples. It has been by far the best year of my ministry, but by the grace of God this new year will far outstrip the one we have just left behind.

Please continue to pray for us; send us all the old Sunday school cards and picture rolls you can find, providing they are not torn or soiled. Do not send papers printed in the English language; we have received several packages of excellent papers in English but we are unable to use them.

Pray for us and write us occasionally; we are getting results. A few years from now a simple account of what is being done down here will read like a chapter from the Acts of the Apostles. I am sincerely yours,

Sidney Edwards.

BASIM, BERAR.

I was asked by our conference to send you a report of our last session, which met in Jubbulpore, Jan. 15-20.

Bishop J. W. Robinson was the presiding bishop and he officiated, as usual, in a very efficient and brotherly way. It seemed to the writer, to use John Wesley's phrase, that the conference met in great love. There seemed to be no friction of any kind in any quarter and all was love. The reports showed a healthy growth through the year, there being an increase of 304 Christians over that of last year; 597 baptisms were reported and the Sunday school work also showed good increase.

The conference was greatly saddened by hearing of the death of Miss Beslow, a new W. F. M. S. missionary who had just come out and was attending the language school at Lucknow. She was to have gone to Raipur. Our missionary force is strengthened this year by the addition of Rev. A. N. Anver, of Winfield, Kansas, who takes charge of the English Church in Jubbulpore, and Miss Wilson, of Springfield, Mo., who goes to Basim for the Girls' School at that place, and Miss Thompson, who goes to Raipur. Dr. F. R. Felt had just returned from fur-

lough and was made District Superintendent of the Nagpur District. Rev. C. C. Heirmann was made Superintendent of the Khandwa District. The other missionaries were reappointed to their respective stations.

To some of the central province missionaries who live far from civilization, the annual conference is a time of great joy and spiritual uplift. Their faith is strengthened and they realize that they are not alone in the fight. Some of us were reminded of the text, "The Kingdom of God cometh not with observation." The mass movement has not come to our conference yet but just the same the Kingdom of God is coming and we believe that in very near future there will be a great turning unto God.

Yours sincerely, **S. Aldis.**

OFF FOR THE ORIENT.

After a most blessed season of more than a year in heavy campaign work in the homeland, we are again "Off for the Orient." During our stay here, the "Lord of the harvest" has been pleased to call with our work several new missionaries: These have been sent out to help us in both Japan and Korea.

Our hearts are greatly encouraged in both these fields. Brother Kilbourne has kept us so closely in touch with every department of the work that our hopes are buoyed for the renewal of 'hard fighting,' as we shall soon be "tenting on the old camp ground."

Brother Nakada, our faithful co-laborer in Japan, writes me they have the "finest body of students this year of any in the past." This is saying a great deal, for God has truly favored us with some very choice native helpers in the past.

Dr. George D. Watson, the noted Bible Expositor, will accompany us to the field and spend three months in each of our Bible Schools—Tokyo and Seoul—expounding the word of God to our students and workers. Workers also of the various other Missions will likewise have this great privilege.

Dr. Watson is doubtless one of those men "sent from God," and "set in the Church," who is "able to teach others also" and we urgently ask every one of our readers to pray that his ministry may have that peculiar unction of the Holy Ghost and that scores of missionaries and hundreds of native workers and thousands of Christians may be blessed and better equipped for their work in the Orient: Also that thousands of those who still "sit in darkness," may "see a great light" and find our Savior.

Chas. and Lettie Cowman.

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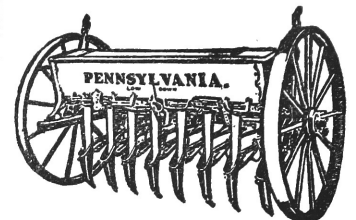
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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR MARCH 15.
The Lawful Use Of The Sabbath.
Luke 13:10-17; 14:1-6.

Golden Text.—"And He said unto them, the Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

These cases of healing, nine of which are recorded, on the Sabbath, were in direct violation of the tradition of the elders, and it is impossible to read the Gospels without coming to the conclusion that our Lord ran counter to these traditions. The story of the healing of the woman who for eighteen years had been bound by Satan is so full of lessons that we will focus our attention upon it for this lesson. Remember that all Christ's miracles were sermons. He never wrought a miracle without at the same time teaching a spiritual lesson. There is special encouragement here for any oppressed, bruised, depressed and broken spirit.

Four Reasons for Christ's Work.

Our Lord gives four reasons why He wrought this miracle. 1. **Kindness.** He says when you see an ox or an ass tied up, and know by its neighing or bellowing that it is thirsty, would you not have enough kindness to unloose it and lead the poor thirsty animal to the pool for water? The law of kindness would surely prompt you to do this for a dumb animal, and can I be less kind to this poor afflicted woman? If things are going hard with you, comfort your heart with the thought of His unutterable kindness. 2. **Relationship.** You would loose the poor beast if it belonged to some one else, much more if it belonged to you. Here is a mighty reason. This woman was "a daughter of Abraham." (verse 16). You belong to Him. All the suffering and anguish of Gethsemane and Calvary were necessary for thee. You are His lawful property, and you may take comfort in this argument of relationship. 3. **Obligation.** "Ought not this woman." The word "ought" suggests obligation. It is something it would be wrong not to do. They thought it was wrong to emancipate her. Jesus says it would be wrong for Me not to do it. 4. **Antagonism.** Jesus was up against the works of Satan all through His ministry. He was manifested to antagonize and destroy them, and whenever He sees any sign of Satan's cruel, destructive, disintegrating work, He is in antagonism to it. Let us catch His spirit, and be ourselves in perpetual and unabated antagonism to Satan's work wherever it is found.

Three Marks of Satan's Work.

1. **Satan had tied a knot that neither this woman nor any one else could untie.** How she had become bound by this cruel chain, we are not told, but she was so bound that "she could in no wise lift herself up" (verse 11). What a revelation it is of Satan's cruelty and power. Once this woman was a bright, buoyant and sprightly girl; but for eighteen years she had never looked anywhere but toward the earth. All the efforts she had made; all the efforts others had made had been in

vain; the chain could not be broken. There are many chains the cruel enemy employs. There is the golden chain of money; there is the iron chain of intemperance; there is the silver chain of formalism; there is the silken chain of pleasure. Either of these will serve Satan's purpose to keep us in bondage.

2. **She was restrained from what she most desired.** She longed to drink from the life-giving river. For this purpose she came to the synagogue, but she could not get access to the water of life. The message seemed to be for everyone but for her; the precious promises of God for everyone but for her. How many there are in our Sabbath schools, and in our meetings who are held back by Satan. They often long for liberation, but Satan holds them back. Directly they seem as if they were coming to the life-giving stream he exerts his cruel power over them and holds them by the chain he has made them forge.

3. **Satan had done his worst.** Whenever the devil smites, he spares not his strength. He never spares age or childhood. He knows nothing of compassion or pity. When he was permitted to smite Job, he did his very worst. He did not save either chick or child, sheep or goat, camel or ass. There is this comfort, however, he cannot go beyond the Divine permission.

"In vain may Satan rage his hour,
Beyond his chain he cannot go."

Four Styles in Her Deliverance.

1. **Jesus saw her.** (v. 12). There she was hiding away behind the crowd in the synagogue. Deformity of body always makes people shrink from observation. She never dreamed He would see her. He knows the neediest souls in our school. He sees them and knows all about them. He knows their name, their history, their dwelling place. Nothing is hidden from His loving and searching gaze.

2. **Jesus called her.** (v. 12). Do you see the look of astonishment on her face when she hears her name! Surely He cannot be calling me! But He is, and she moves slowly up the synagogue, the observed of all observers. The proud Pharisees are amazed that He should single out this poor deformed one for special notice. Listen, He calls you. Answer to Him and say, "Speak Lord, Thy servant heareth!"

3. **Jesus spoke to her.** (v. 12). He said: "Woman, thou art loosed from thine infirmity." In a moment the spell of Satan was broken, and she knew that the moment of her deliverance had come. She reaches out to meet Him in response to His call. His word is her warrant to claim her freedom from Satan's hateful bondage, and as soon as she hears His word she acts upon it. "Thou art loosed." This is what He says to thee, "Thou art loosed!"

4. **Jesus laid His hands on her.** (v. 13). "And He laid His hand upon her; and immediately she was made straight and glorified God." She listened, she obeyed, she acted, she was liberated, she testified, she glorified God. Would you not have liked to have heard her testimony before those haters of our Lord? The chain of eighteen years snapped. The bent body straight. The depression all gone. Yes, He looses people still.

"Jesus breaks every fetter,
He can set you free."



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THE GOLDEN RULE.

Mrs. Georgia D. Shelley.

The Golden Rule is often in the family circle broken. Why is it you treat those you profess to love most with least consideration and kindness?

I believe it is the remains of the carnal nature when those professing to be Christians treat the members of their household that way. I know that if a person be entirely sanctified it takes away all testiness and ill nature. If we have the genuine experience patience has its perfect work. While some things may annoy us yet we will not get vexed.

I have known persons antagonistic to the doctrine of holiness watch those professing it trying to pick a flaw and put them to the test by saying provoking things, and because the person could not smile over such conduct, accuse them of being angry. We cannot wonder at such, because in our Savior's days upon earth, they watched Him that they might accuse Him.

The place to live the sanctified life is first of all in the home. No matter what we profess and how we live out from home, unless we walk before our loved ones, a life devoid of unkindness, peevishness and impatience, it does not avail.

It is often very necessary to be very positive and firm with the family, yet let us exemplify that love that covereth. We have to pray and watch that Satan may not trip us.

It is very easy if we be in public life and friends and strangers are wishing us well, and are commending us well, and complimenting our efforts, for us to grow selfish and not always observe the Golden Rule.

Many a bright, useful young life has been ruined for lack of humility. Too much praise of men is a dangerous thing. Humility is such a becoming thing for young and old. Not only the young lack humility but I have seen really old people that were filled with egotism.

It is such a great thing to really live the Canaan life, and we cannot live it unless we have the experience. And is it not strange, because some that have believed yet have not received the Holy Ghost as their sanctifier, will not believe some have an experience that they have not sought or obtained. We have no right to say a brother has not the experience he professes because we have it not.

The Golden Rule is a rule we delight in when we are really and truly sanctified. It is a rule that oppresses not the Canaan dweller, and we do not merely whip ourselves in line to observe it, but it is never irksome.

MINNEAPOLIS, MINNESOTA.

Evangelist J. A. Dooley and wife have a new method of reaching the homeless of this city; they have solved the problem how to reach the lost if not the masses. This city has a population of 335,000; they have a Mission Hall in the heart of the city which has been full to the doors at 10 a. m. and 7 p. m. Scores are turned away at many services. In four weeks 114 kneled at the altar, many of

them praying through and finding God. A free dinner is given daily at 11:30 a. m. to 2 p. m. In order to secure a dinner the sinner is required to attend the gospel meetings from 1 to 7 hours in order to get a ticket to the free meal. This dinner is provided by a company of young converts who give all their time to the work of the mission without a salary. The vegetables, meats and bread are given by the wholesale merchants of the city. No money is solicited. When money or anything special is needed a special prayer meeting is called, and all of the workers get on their knees and pray to God. The other day the steel range gave out and prayer was offered for another and in less than twenty-four hours the answer came. A new steel range worth \$100.00; it was sent by a wholesale hardware company, and with the compliment, "Go on with the good work."

Bro. and Sister Dooley carry a rent of \$100 with some incidental expenses each month and no one pledged for 5 cents, yet God sends them the money to pay all rents in advance.

In the past three winters 75,000 free meals have been given away to those who attended the daily services at the mission, about 1,000 gospel meetings held and 1,500 at the altar. During the past three winters men have been saved in the mission from all parts of the world, from the millionaire down to the poor. The head cook of the mission spent a small fortune of \$17,500 on the booze train, but is now saved and doing work for God. A number are now preaching the gospel or in a Bible school getting ready to go into home and foreign fields. To God be all the praise.

At this writing there are scores under conviction and 41 at the altar in seven days. Reader, pray for this work. About 2,500 sinners hear the gospel every seven days, and scores of wandering boys are being saved. Old men who have been drunkards thirty to fifty years are being powerfully converted to God. Regeneration and entire sanctification are preached and God is honoring His word in saving the sinner and sanctifying believers. Reader, pray for the work in this far north where the thermometer goes 40 to 60 below zero, yet we can shout the victory. Amen!

J. A. Dooley and Wife.

915 N. 20th Ave., Minneapolis, Minn.

ARCADIA, OKLAHOMA.

I am here in what looks like a great revival. We had three services yesterday. Last night we did not have seats to seat all the people, and for one hour they stood all over the house. I find that the people want the old gospel and when it is preached they go out to hear it. We are expecting and praying for an old-time revival.

Bro. Bearden is the pastor of the M. E. Church, South, here and I am holding the meeting for him, and he is standing by the work and helping out.

I am in the evangelistic work this year and I would be glad to make a date with any one to hold a meeting. I have been a pastor fifteen years, and during the summer I have been holding a great many revivals. I am a member of the West Oklahoma Conference and have been appointed to the evangelistic work by my conference. My home address is Ardmore, Okla., 125 D St., N. W.

Geo. W. Lewis.

SPECIAL INDUCEMENT TO TEACHERS.

The Spring Term of the present College year at Asbury College begins March 6. Many school teachers have found it greatly to their advantage to spend the three months of the Spring Term with us. Write for particulars to Rev. H. C. Morrison, D. D., President, Wilmore, Ky.

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The Full Gospel Mission Band greet you in Jesus' name. For three years we have kept the banner of Jesus in the holiness ranks, to the heavenly breezes. God has let us purchase a building and lot in the heart of the city for \$1,250. We took it by faith in Jesus' name. Pray for us.

John Schreckenganst.

Prayer is requested for Mrs. Sallie Sherley that she may be healed.

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KOSHKONONG, MISSOURI.

We report victory again in Jesus' name at the above named place. We pitched our tent in a convenient place and secured two musical instruments, (a piano and organ) and Rev. L. Hibner commenced war on Satan and all evil. This place was one of the easiest places to get things materially speaking, I was ever in, but it took old-time prayer, the prevailing kind, to pierce the blue skies, get the ear of God, but we did so, and the glory came down and people filled the air with shouts and hallelujahs, and sinners cried out to God for mercy, believers prayed mightily for holiness which God gave.

Bro. Hibner kept up the battle five weeks and then had to leave for other fields, but the people wanted the meeting continued so Bro. J. E. Linza came and gave us ten days lift, but the meeting seemed to drag the last few days. Bro. Linza then was called away, the tent was not dry (it being rainy weather) and I was supposed to take care of the tent until it came down. The people demanded me to continue the revival until clear weather, so I, by faith, made an extension to the altar (which was really necessary later) and commenced pronouncing doom on Satan and sin; in four nights the victory came. From then on until the meeting closed there was not a fruitless service. The time came when we had to close, and we folded the tent and went sorrowfully away, but the good people there wanted to rent a hall and continue the meeting all winter but we were tired after a nine-weeks' fight and promised them another meeting sometime in the future. God worked in this revival in many mysterious ways; in ways we could not understand, but we kept our hand in His and came out victorious. Your humble servant believes in staying with a place until the break comes. Over one hundred professions; thirty professed sanctification. We consider this victory through the power of God and prevailing prayer.

R. T. Johnson.

A GOOD SONG LEADER.

I want to say through the columns of your paper, that Mr. O. C. Gratton, who has been a student in our Conservatory for several years, will be open for engagements for holding any meetings this summer, beginning with June the first. Mr. Gratton is a fine young preacher, an excellent Christian character and especially good leader in singing. He has been conducting the song service in the College Chapel and revival meetings here for some time. He makes friends wherever he goes and is a prudent, faithful, devout successful Christian worker. If anyone needs him write him at present, in care of Meridian Colleges, Meridian, Miss.

J. W. Beeson, Pres.

GIBBON, OKLAHOMA.

I have a great desire to be in the Lord's work and will be open for dates after March 20. I am a singing evangelist.

John E. Moore.

REQUESTS FOR PRAYER.

Pray for a young woman who is at the point of death that she may be healed.

Pray for my husband and three grown children who are unsaved.

Mrs. R. K. L.

Please to pray for my husband who is a very wicked man.—M. L.

LOOK TO JESUS!

IVADILLE COYLE.

O precious soul, why so distressed!
Has God e'er spoke to you sweet rest?
He loves you.

Did He meet you on the downward path,—
Tell you about the wealth He hath
Stored for you?

Did He take the load from your aching heart,
Bid all your sins from you depart,—
Give you peace?

And when off you the load was lift,
And to your soul, God's wondrous gift
Was so dear,

Did He gently whisper in your ear,
In words so very low, but clear,—
Tell you more?

How, in the fountain sparkling, bright,
Your soul could plunge and be made white,
More than snow?

And was He faithful to His word,
In the fountain's depths, did sin He purge,—
Cleanse you through?

Did you get a glimpse of His wondrous grace,
And a smile from Jesus' lovely face
Beam on you?

Then why, dear soul, are you distressed?
Look up to Jesus and get blest;
He wants to!

"THE INFLUENCE OF A SINGLE LIFE."

By J. W. Tinley.

A narrative will hold the attention of young people better than a written sermon. That is the hope of the Rev. Mr. Tinley as he sends this little volume out with the prayer that it will not only be helpful in forming and strengthening convictions, but will show what a thoroughly consecrated life can do. Grace, the sweet Christian girl, visits in the rather worldly family of an uncle, and in answering their questions gives reasons to her readers also for the "faith that is within." The story is based on facts, and the miracles recorded can happen anywhere. Pentecostal Pub. Company, Louisville, Ky. Price 50 cents.

"THE WINEPRESS."

"The Winepress," Rev. C. F. Wimberly's latest book, deals in a very vivid way with the various evils of city life, from the lowest haunts of sin to the highest—if sin can be said to have a highest. Everywhere, whether glaring or gilded, it is shown to be hideous. A great truth, set forth in the story, is the retribution which wickedness brings. "Be sure your sin will find you out" might well be used to describe the theme, if one would complete it by adding, "Though your sins be as scarlet they shall be as white as snow;" for, in striking contrast to the evil depicted, is shown the glory of the gospel and its power to purify hearts, to ennoble character, and to transform lives.

Mary Elizabeth Smith.

Deaconess, Author—"In Bethany House."

L. P. Sund desires the prayers for Bancroft, Wis., that they may have a revival there.

Pray that I may have saving faith in Jesus. I want to be saved.—A Reader.

A REQUEST FOR PRAYER.

Please pray that a homeless, partly paralyzed lady may find a good home with Christian people. This is a very urgent request! Let all The Pentecostal Herald family please pray earnestly that a good home may be found speedily for this homeless, afflicted sister.

IF

Your subscription has expired the best and quickest way to help lift a load and lighten the burdens of the office force, is to send in your renewal today. We know you want The Herald and want to save us time and expense, so send in your renewal before it slips your mind.

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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: I am nine years old. Who has my birthday, April 7? My teacher is Miss Wilhelmina McDade. My chum is Lillian Nelson. I go to Sunday school and my teacher is Miss Clifford Connell. Houghton, La. Irma Wilson.

Dear Aunt Bettie: I am a boy ten years old. My birthday is Feb. 20. I go to school and to Sunday school. Rev. J. A. McClintock is our pastor. Bro. Thomason helped him in a meeting last July and I was converted and joined the Methodist Church. I have a shepherd dog and a mule for pets. Roy Rodgers. Corinth, Ky.

Dear Aunt Bettie: I go to school to Miss Hester Patrick. I enjoy reading The Herald. I am 11 years old. My birthday was Dec. 15. I have light red hair and blue eyes. I belong to the M. E. Church. I have a little sister in heaven. Carlisle, Ky., Route 2. Maple Stephenson.

Dear Aunt Bettie: My mother died when I was very small. I have blue eyes and dark hair and fair complexion. I go to Sunday school every Sunday. I enjoy reading The Herald. I am 15 years old. This is my first letter. Dora Hughes. Spero, N. C.

Dear Aunt Bettie: I am nine years old and go to school. Who has my birthday, May 29? Papa takes The Herald, and likes it fine. I help mama. I weigh 67 pounds. I have light hair and blue eyes. Pinedale, Tex., Box 81. Ima Whitehead.

Dear Aunt Bettie: I am a Missouri girl nine years old. I am in the 3rd grade. My birthday is June 22. Miss Emma Tipton is my teacher. Mama takes The Herald and we think it is a good paper. I have one sister and two brothers. Papa is a carpenter. Love to all the cousins. Vera Virginia Sykes. Greentop, Mo.

Dear Aunt Bettie: I am a little girl two years old. Mama takes The Herald and she likes to read it fine. I have a little brother one month old. I have light brown hair and fair complexion and black eyes. As this is my first letter I hope it will escape the waste basket. Love to all your dear little nieces. Girtie Lucile Woodard. Defeated, Tenn.

Dear Aunt Bettie: I have been wanting to visit the boys and girls and hope the waste basket has gone visiting. I like to read The Herald, especially the Boys' and Girls' page, and Love's Lessons by Mrs. Brown. We have moved to Texas, but I think I like Arkansas, our old home, better. I have brown hair and eyes and weigh 134 pounds. Minnie Herron. Carlizo Springs, Texas.

Dear Aunt Bettie: This is my first letter. I go to school every day and am in the 7th grade. My deskmate is Beatrice Douglass and my teacher is Miss Annie Ree Harvey. June 21 is my birthday and I'll be 13 years old. I live in the country and go to Sunday school nearly every Sunday. The shortest verse in the Bible is "Jesus wept." Josie Mae White. Brownsville, Tenn.

Dear Aunt Bettie: May I join your happy band? I am 10 years old and in the 7th grade at school. The holiness camp meeting was held by Bro. Bud Robinson. I enjoy reading the children's letters. If this misses the waste basket I will write again. Mabel McArthur. Enfield, Ill., Route 1.

Dear Aunt Bettie: This is my first letter to The Herald. I go to school every day and am in the 8th grade. My teacher is Mr. Dewight Hyndershoot. The camp ground is near our home. Bro. Robinson did most of the preaching last year. Irene McArthur. Enfield, Ill., Route 1.

Dear Aunt Bettie: This is my first visit to your corner. I am a little girl between five and thirty years old. I was converted last winter and belong to the Methodist Church. I am an orphan. I have four sisters and nine brothers. I live with my cousin and they take The Herald and I like to read it. I live near Vinans Camp. We camp there every year. I sure like to hear the preachers preach. Viola Alexander. Route 4, Box 127, Dyer, Tenn.

Dear Aunt Bettie: This is my fifth

letter to The Herald. I was 12 years old August 18. I have blue eyes and light hair. I live on a farm and like farm life fine. My school was out Dec. 22. Miss Lela Miller was my teacher. I like her fine. How many of the cousins like to go to school? I do. Roy Heltsley. Claymour, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. I was two years old October 14. I have blue eyes and light hair. Santa brought me an automobile and several other things. Love to all. Odell Heltsley. Claymour, Ky.

Dear Aunt Bettie: This is my second letter to The Herald. I will be two years old the 28th of February. I have blue eyes and light hair. Santa brought me a little wagon and several other things. Norman Phillips. Claymour, Ky.

Dear Aunt Bettie: Will you let a Mississippi boy enter your corner? I go to school and like my teacher fine. His name is Rev. C. W. Walley. Mama takes The Herald, and I like to read the Children's Page. I like to read the stories you give. I will close for to-night for fear of the waste basket. Albert Harvison. Waynesboro, Miss., Route 4.

Dear Auntie: Here comes an Illinois girl to join the band. I don't suppose you really know how many uncles and nephews you have, do you? I am 13 years old. I was 14 March 2. Has anyone my birthday? I have dark brown hair, blue eyes, and fair complexion. Who are God's chosen people? I go to school every day. I am in the 8th grade. I should like to exchange cards with some of the cousins. Marie Chamberlin. Eldorado, Ill.

Dear Aunt Bettie: Here comes a Texas girl. I am 14 years old. Lee and I are twins. I have been going to school. My father, mother, two sisters, one brother, and myself all took a nice trip to Sulphur, Okla., last summer and sure did have a good time. We stayed one month. I will ask for a card and letter party. May Pate. Cookville, Texas, Route 1, Box 96.

Dear Aunt Bettie: I will write you another letter as I did not see my other letter in print. I was 14 May 7. I go to school and am in the 6th grade. I have brown eyes, brown hair and dark complexion. We take The Herald and like it very much. Love to all the cousins. Lee Pate. Cookville, Texas.

Dear Aunt Bettie: Will you let a little Virginia boy come into your corner? I am eight years old. I go to school and my teacher's name is Miss May Aldron. I have two sisters and one brother. I am at grandma's. I love to stay with her. My aunt takes The Herald. I love to read the Children's Page. Who was the strongest man? I go to Sunday school in the summer. Who has my birthday, October 24? Rileyworth Dinkel. Stone Mountain, Va. Route 1.

Dear Aunt Bettie: Will you let a little country girl join your happy band of cousins? I am a member of the Methodist Church, and like to go to Sunday school and preaching. My birthday is January 24. Guess my age; between 8 and 13. Love to the cousins and Aunt Bettie. Mollie Massey. Venus, Tex., Route 2, Box 47.

Dear Aunt Bettie: I am at my aunt's again this afternoon. My sister, the only sister I had, died Dec. 10, 1913. She only had one little child and it is a little boy. There is a big meeting going on a mile from my home. I think I will go to meeting tonight if nothing happens. One of my cousins married yesterday. There is a lot of sickness around here. My aunt Rebecca Stubblefield is 93 years old and she fell and hurt herself. She can't walk a step by herself. Hoping to get some cards from some of the cousins. I am. Hatlie Shortes. Modresburg, Tenn.

Dear Aunt Bettie: I am a little girl eleven years old. I have brown eyes, dark hair and weigh sixty-six pounds. I have two sisters and four brothers and a little nephew three months old. I sure have a good time playing with him. His

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Starks Building,
Louisville, Ky.

name is Curtis Olson. I think he is a mighty curt boy.

Alma Meta Lampe.
Gardnerville, Nev.

Dear Aunt and Cousins: It has been quite a while since I was a visitor to the cousins' page, but I don't count myself a stranger. I want to make a request of you all. If any one knows the song, "Tell Mother I'll Be There," I would appreciate it very much if they would send it to me or have it published. I would rather it would be sent to me. I know the tune but I do not know all the words. How many cousins like music? I do. I could write an interesting letter but I have not got the time for it is bedtime and I am sleepy. I will visit you all again before long. I will not stay away quite so long next time. I am fifteen years of age and am in the 8th grade. If any of you cousins wish to correspond with me, I will gladly answer all letters or cards. Eva Corbitt. Colfax, La., Rt. 1, Box 4.

Dear Aunt Bettie: As I seldom see letters from Kentucky, I thought I would write. I go to Cave Springs school and church. Am in the seventh grade and Miss Nora Driskell is my teacher. I like her very well. Who has my birthday, November 16? I was 14 years old. We have just closed a protracted meeting conducted by Rev. P. C. Long and there were three saved and several at the altar. I have been reading some books; I wish all the cousins could read them. Maybe some of them have "Influence of a Single Life." It helps over hard places. I am not a Christian but want to be some time. How old was Jacob when he went down into Egypt? How long was Noah building the Ark? How old was Jacob when he died? Eva Gertrude Galloway. Roft, Ky.

Dear Aunt Bettie: As Mr. Wastebasket didn't get my letter I will come again. I have blue eyes, dark hair, and fair complexion, and weigh 86 pounds. I am the only child living. I am going to school now. My teacher is Miss Ella Scoggins. I like her very much. We are having bad luck. Mama has been sick for a month, and now papa is very sick. Who steadied the ark? I believe I hear Mr. W. B. coming, so I had better close. Sildell, La. Virgil Crawford.

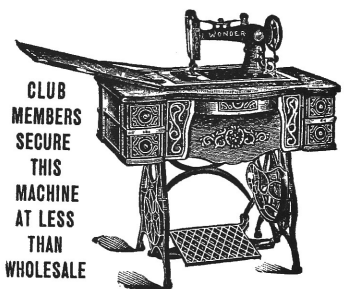
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OUR DEAD

OWEN.

Just as the sun dispelled the shades of night the All-wise Father in heaven sent His messenger of death into our home and bore the precious soul of our father, Rev. G. W. Owen, to the God who gave it and to the rest prepared for the people of God. He presented to his Father a living sacrifice, a whole body, a pure heart, and clean hands. He was a true and faithful shepherd of the Lord's flock, a messenger whose feet were shod with the preparation of the gospel of peace. He was born May 5th, 1849; departed this life Nov. 13, 1913. In the year 1867 he was converted in a Methodist meeting at Zoar, near his birthplace, and a little later united with old Liberty Church, of which he was a consistent member at the time of his death. Being called to preach, he was ordained to the ministry in the year 1882, and for thirty years he went from place to place proclaiming the gospel of the Lord and Savior Jesus Christ to dying men and women.

For the last few declining years his physical strength would not admit of him having the care of any church but was ever loyal and true to his church and the work our heavenly Father had planned for him to do. Papa's desire in life was that when he was done here on earth, the Lord would take him right away when the call came for him to come up higher. That dreaded disease, pneumonia, held him for one night and day, he suffered so much but bore it all patiently. While loving hearts and willing hands were doing all we could for him, papa looked up into our faces and said, "My work here is done. I am ready to go; it's best for you all and it's best for me." We could not realize the time was so near till he clasped mama in his arms, bade his children good bye, then his beautiful life went out. The angels were ready to bear the spirit of the devoted husband and beloved father to that Celestial City not made with hands, eternal in the heavens. His going away has left a vacant place in our home, an aching void in our hearts, but we try to be submissive to the divine will of our heavenly Father. He has promised if we would trust Him He would be a father to the fatherless, and the widow's guard and guide. May we all live as close to Christ as he did and find the peace that passeth all understanding, which papa found in submitting to His will and in giving his life to His service.

From him to part, is very sad, But let God have His way, We'll follow in his footsteps, And meet our papa some sweet day. Written by his daughter, Ma Owen.

CREGOR.

Rev. Charles Bascom Cregor, son of Thomas and Sarah D. Cregor, was born in Washington county, Ky., March 27th, 1839, professed faith in Christ at the age of seventeen at old Pleasant Run camp ground, and united with the M. E. Church, South. He lived a faithful member until death.

He was a strong believer in the doctrine of entire sanctification as taught by John Wesley, Fletcher, Watson and all the old Methodist standards. He professed this experience in a meeting conducted by Rev. W. B. Goibey at Howe Valley, Ky., about 35 years ago, and ever afterwards testified to the experience, not only in word but in deed.

He was married to Miss Sallie Cregor, June 8th, 1860, who preceded him four years. He leaves four brothers; J. A. Cregor, Franklin, Ky.; George D. Cregor, Santiago, California; James D. Cregor, Cecilia, Ky.; and R. B. Cregor, Springfield, Ky., and two sisters, Mrs. Matilda Campbell, Antioch, Ill.; and Mrs. Ella Rose, of Wichita, Kan.

He died in his room at 639 Second St., Louisville, Ky., Feb. 12, 1914. He was last seen on Thursday afternoon, by Rev. Hoover, of The Pentecostal Herald. On Friday morning at 10 o'clock, a light was seen in his room; an investigation was made and he was found sitting in his chair with pen in hand, and an unfinished letter to one of his sisters before him. That hand that had penned so many pleasant and helpful lines to his friends, so many messages of love and good cheer, had been stilled by the grim monster. Without a struggle that active body, which truly was a temple of the Holy Ghost, had put off the mortal and had taken on the immortal.

Bro. Cregor was a man of strong personality, always true to his convictions and ready to stand for the right and to denounce the wrong. By his truthfulness to his convictions he often drew the criticism

of those that didn't understand him, but this did not turn him from his course. He was a true friend to all mankind, but uncompromising with sin.

It was my privilege to be intimately associated with him, as his pastor four years and I always found him a wise and safe counsellor; and I feel that my life has been made better by having touched his life. A mighty man in Israel has fallen. When shall we see his like again. I dare say that there has never lived a man in our midst who has wielded a greater influence for good than has C. B. Cregor.

His funeral was conducted by the writer in the M. E. Church, South, at Cecilia, of which he had been a member for 35 years. On Monday, Feb. 16, while the earth was beautifully carpeted with snow; we laid him to rest in the beautiful cemetery at Elizabethtown, Ky., beside the grave of his wife. Peace to his memory. B. M. DeWitt.

EVANGELISTS' APPOINTMENTS.

REV. R. M. KELL, Geneva, Ind., March 2-15.
REV. J. B. McBRIDE, Walla Walla, Wash., March 5-15.
REV. FRED CANADY, Xenia, Ohio, March.
REV. KENTON H. BIRD, Huntington, W. Va., March 1-15.
REV. J. L. BRASHER, Sharon, Pa., March 1-15.
REV. E. B. WESTHAFFER, Winchester, Ohio, March 1-14.
REV. E. T. ADAMS, Windsor, Colo., March 8-22.
REV. I. F. HODGE, Denver, Colo., Feb. 26-March 15.
REV. W. B. YATES, Owensboro, Ky., March 1-15.
REV. C. M. DUNAWAY, Wilkesboro, Pa., Feb. 22-March 15.
REV. A. C. ZEPPE, Mears, Mich., March 1-15.
REV. C. B. ALLEN, Greeley, Colo., until March 22.
REV. FRED ST. CLAIR, Shreveport, La., March 8-29.

REV. T. C. HENDERSON, Indianapolis, Ind., March 1-22.
REV. J. E. HEWSON, Spurgeon, Ind., March 1-15.
MRS. ROSE POTTER CRIST, Norcorator, Kan., March 4-22.


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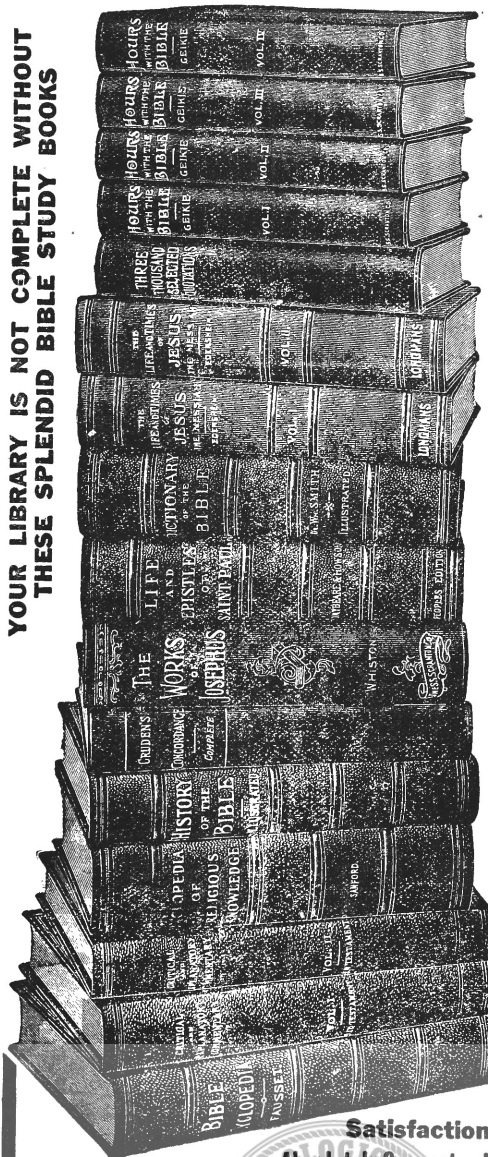
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OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

THE THIRD PASSOVER. UN- WASHEN HANDS. PHARA- SAIC TRADITIONS.

Time—April, A. D. 29.

Place—Jerusalem, Capernaum.

Mark 8:7.

Verses 8, 9. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

If one human invention and institution be admitted, though seemingly ever so innocent, as this of washing hands "behold, a troupe comes," a door is opened for many other such things. They were entrusted to expound the law, and to enforce it; and, under pretence of using that power they violated the law, and dissolved the bonds of it; destroying the text with the comment.

Verses 10, 11, 12, 13. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

God commanded children to "honor their parents" not only by the law of Moses, but, antecedent to that by the law of nature, and whoso "revileth" or "speaketh evil" of father or mother, "let him die the death." It is said to be an ancient canon of the rabbin, that vows take place in things commanded by the law, so that, if a man make a vow which cannot be satisfied without breaking a commandment, the vow must be ratified, and the commandment violated. If a man's parents be in want, let him swear by the "Corban" that is, by the "gold of the temple," and the "gift upon the altar," that his parents shall not be profited by him: if they ask anything of him, let him tell them this, and it is enough; as if by the obligation of the wicked vow he had discharged the obligation of God's law.

Verses 14, 15, 16. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

When Christ would round down the tradition of the Pharisees about washing before meat, He strikes at the opinion which was at the root of it. The evil condition of the natural character of all men is what, in theological language, is called "original sin." Iniquity is always conceived in the heart before it be spoken or acted. Is there any hope that a man abstain

from outward sin till his heart, that abominable fountain of corruption, be thoroughly cleansed.

Christ turns from the Pharisees as wilful and unteachable, and turns to the multitude, who, though weak, were humble and willing to be taught. What we hear from the mouth of Christ, we must give all diligence to understand.

JOSEPH LAURO, THE NATIVE BORN ITALIAN. Rev. C. K. Dickey.

Joseph Lauro, who was born in Southern Italy and was converted at the altar of prayer in Hazard, Perry county, Ky., in November, 1912, is still a faithful Christian and is a member of the Methodist Church. He was supported in Kentucky Wesleyan College by faith one term last year and was tutored by some of the advanced college students. He had to start at the bottom.

During the summer he worked and laid up some money, but not enough to take him through this school year. He is spending this year in Asbury College preparing himself to be a native worker among his Italian brethren in the United States. God has his hand on this man. At a call last year there were responses from various portions of our Southland to assist this young man in his education. We have not enough funds for him this year. About \$100 is needed to assist him through this school year. Who will make this a matter of prayer and come to this real mission work, and help prepare a foreigner to lead our foreign brethren to Christ at our own doors. Pray over it and send any amount to Rev. H. C. Morrison, Wilmore, Ky., or to the writer.

Who knows but what God has this man in preparation to help lead the great hordes of Italians fast coming to Eastern Kentucky coal fields to dig our coal and develop our natural resources in that section. The Holston Conference has two men, Bros. Wynn and Cameron, preaching to the Italians in the Western Virginia coal fields. The fields are white unto the harvest. "Pray ye the Lord of the harvest that he may thrust forth laborers into his harvest." Who will help answer His prayer and send a contribution for the education and preparation of Joseph Lauro.

Somerseset, Ky.

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We are pleased to submit the report of the work done by the American Bible Society for the year ending June 1, 1914, in the central districts including the states of Ohio, Kentucky, Tennessee, Alabama and Mississippi. There were used 28 colporteurs and 11 field workers who served 2814 days, traveled 35,148 miles, worked 471 towns, and visited 85,325 families. The total distribution of Bibles, Testaments and Portions was, 103,098. Value of same \$15,709.06. Donations including flood work 9,535 volumes, valued at \$706.02.

The work accomplished by myself in the city of Louisville is as follows:

Number of miles traveled 3,604; number of families visited, 16,061; number of families without Bibles, 208; number of Bibles sold, 692; number of Testaments sold, 667; number of Portions sold, 290. Total number of volumes sold, 1,649.

W. Alonzo Hoover.

A REQUEST FOR PRAYER.

I was once saved and sanctified and today I am without the consciousness of being saved. My convictions are that it is too late, and my life is miserable. Pray for me that I may know that I am saved.

One who once knew Christ.

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THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, March 18, 1914.

Volume 26, No. 11.
\$1.00 Per Year.

EDITORIAL—Rev. H. C. Morrison, D.D.

Down With The Common Foe.

Not one good thing can be said of the whiskey traffic. It is evil from start to finish. It is hurtful to everyone who touches it. It will not let those alone who let it alone. It thrusts itself upon the people; the innocent and unoffending in thousands of instances have had to suffer because of the whiskey traffic.

The saloon is no respecter of persons. It debauches, impoverishes, and destroys. It sends a stream of death throughout the land. It has no reverence, it has no pity, it has no conscience, it has no remorse, and it ought to have an end. Men ought to stand up, stand together, stand in the name of God and trample out of existence the entire whiskey traffic.

We have no more respect for the big whiskey manufacturer or wholesale dealer in Prince-Albert coat, with gold-headed cane and kid gloves, sitting up in church, than we have for the bloated bar-keeper, cursing and swearing among the denizens of his den of vice.

The preacher who will coddle the wholesale whiskey man or distiller in order to get a part of his blood money, is as genuine a traitor to Christ and His cause as was Judas Iscariot. We believe that we are approaching a tremendous conflict in this country that will be waged without cessation until the last shot is fired, and the white flag of sobriety floats over this nation.

Let it not be forgotten that we have a powerful foe; there are thousands of men in this nation who are fortified with the wealth they have made in the liquor business. They can command, through their bloody money, many thousands more; there are droves of hirelings in the earth who are ready to take their pieces of silver and betray unfortunate men, suffering women, and helpless babes. Their hard and wicked hearts care nothing for prayers and tears and suffering and human agony. They want money, and the whiskey traffic is ready to divide the spoils of its robbery and murder. There are not a few men in politics in this nation, in high places and in low, who have low ideas, narrow and selfish conceptions, and who are in the market, who can be bought and driven like cattle, who will bellow and paw for their masters.

The whiskey traffic will not hesitate to deceive, misrepresent, lie, murder, and commit any and all crime to save itself from the extinction it so richly deserves. It is the enemy of God, the bitterest and most dangerous foe of humanity; it has no reverence for the Bible, no fear of the judgment, no hope of heaven; it is blind to all beauty, deaf to all entreaty, dead to all repentance—the devil's own. It ought to be destroyed, it must be destroyed; by the merciful help of God, and the earnest efforts of His people, it will be destroyed.

THE AMERICAN METHODIST LEAGUE.

Chapter XV.

In our last article under the above caption, we showed how Dr. Mains and the Lord Jesus Christ are at variance with each other with reference to the writings of Moses. We saw that the Lord Jesus gives Moses his unqualified endorsement, while Dr. Mains' statements are directly to the contrary.

The Doctor would have us believe that all modern critical scholars are in harmony with his views. This is not the case. While there is a class of scholars who have advocated for a century the teachings of Dr. Mains, there is a very large per cent. of devout and learned men who have no sort of sympathy with the views expressed by him. The Doctor ought to be more discriminating in his statements. If he really believes what he has said with reference to this matter, he ought to acquaint himself more fully with facts. It seems that he has been reading the writings of skeptics and associating with destructive critics until he has come to believe that all men of trustworthy scholarship and intelligence believe as he does.

We can but ask ourselves if the Doctor, those who have published and used so much exertion in distributing his skeptical book, and those who have endorsed and approved of it—bishops, officials, and prominent pastors—really appreciate the logic of their position. If Dr. Mains' conclusions with reference to the Pentateuch, Moses and his writings, are correct, then Jesus Christ is not divine or a trustworthy teacher. There is no way out of this dilemma. Moses was what Jesus claims and teaches that he is, or Jesus was mistaken, finite, and an incompetent and false teacher. This being true, He is not a worthy object of worship. His gospel is not capable of saving men, and the church has no right to exist.

Dr. Mains, the bishops, and prominent church officials who support and exalt him, ought to cease their preaching and deceiving the people, give up their present lucrative offices in the church, go to work and make an honest living. This is the cold logic of the situation, and we challenge the Doctor and every one who endorses his writing—bishops or else—to prove to the contrary. The truth of the matter is, the Doctor has been saturating himself reading the writings of men who do not believe the Bible. He has saturated himself with the teachings of German critics, many of whom in all probability have never been regenerated, and are saturated with beer and tobacco, who have no true reverence for the Word of God or spiritual discernment; who are blind leaders of the blind. The result of it is, he is sowing broadcast in Methodist homes literature that is most dangerous. He has been putting poison at the fountain-head of a stream which flows throughout the length and breadth of Methodism. The young Methodist who reads his book and believes it, must give up Moses or give up Mains; and if he gives up Moses, he must place limitations upon Jesus Christ, which dethrones Him from being a God, makes Him a

mere man, and an untrustworthy teacher.

We are quite interested to know if the bishops, editors, publishers, secretaries, prominent pastors, station preachers, circuit riders, evangelists, prominent laymen, devout women, and Epworth Leaguers of the great M. E. Church intend to remain silent, and acquiesce in the publication and circulation of literature which means to brand the Pentateuch as unreliable, hold up Moses as untrustworthy, dethrone Jesus Christ, and bring Him down upon the level of a mere man.

If the writings of Dr. Mains are to pass unchallenged, then the M. E. Church has broken loose from her moorings and is adrift upon the sea of doubt without pilot or rudder. Silence is out of the question. The situation is too grave to be treated with indifference and it is useless to attempt to smile down protest and discussion. If the leaders of the church propose to say nothing, do nothing, the great common people intend to say something and they do not intend to wait much longer. Methodism must stop passing the hat, making assessments, calling on the people for money and charging them with disloyalty if they do not respond, or she must purge herself of destructive critics, and give her people a message of certainty upon a Bible basis. She must exalt Jesus Christ, and rally her hosts about His cross.

We have Dr. Mains' book. It is ordinary literature. It hasn't a strong argument or powerful sentence in it. It is made up of broad assertions, lacking in proof; it does not offer any foundations for Christian faith, it makes no strong defense of any great truth, but is calculated to hurt the faith of the people, disturb the peace of the church, quench the fires of evangelism, help forward the tides of unbelief, and break down the barriers that stand between the Church of Jesus Christ and the flood of worldliness. Jesus Christ is the Son of God, the world's redeemer; He gives his endorsement to Moses. Moses was all that Jesus Christ claims him to be. The writings contained in the Pentateuch are the strong and sure foundations, upon which the structure of civilization has been erected. Where the Bible is unknown, there is no civilization. The writings of Moses furnish the chief corner-stone of all the laws that govern, protect and bless the human race. The Holy Ghost never inspired any man to attack Moses, discount his writings, and detract from the Messiahship of Jesus Christ.

If Doctor Mains had have spent the time reading the most spiritual literature of our day, publishing and circulating the teachings of Wesley, Fletcher, Steele, and Mallalieu and rallying the Methodist people together in great conventions for prayer and seeking the fulness of the blessing of Jesus, he would have been a benediction to the church, and his name throughout Methodism would be as ointment poured forth. He could have helped to stay the church on her foundations of faith and kindled her zeal for souls in these awful days of testing. When the American Methodist League is organized and gets to its work, and gets its publications established and in wide circulation, such outrages as this which has been perpetrated upon Methodism, will be an impossibility.

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OF ASBURY THEOLOGICAL SEMINARY

Why Is The House Of God Forsaken?

Rev. C. C. Cary.

This was the very pointed question asked in the days of Nehemiah, for he woke up to the fact that there was in his time a woeful and wicked neglect of the house of God, and he set about bringing a better state of things to pass.

Quite recently over the country there has been a sort of crusade, the avowed purpose being to quicken interest in church going, and induce neglecters of the sanctuary to attend. While all that is good in a measure, yet it is but a spasm, which soon passes away. What is needed is to look into the cause of the general neglect of God's house, and to seek to remove that cause; for staying away from public worship is but a symptom of a spiritual complaint, much more serious than appears on the surface, and a thousand times more evil and hurtful than is imagined by many who are not spiritually minded. Only as we get at the cause of this glaring neglect of God's house will we fully understand the case, and seek the proper remedy.

While the neglect of the sanctuary is general among many church members, and to be greatly deplored, one of the best signs of the times is the fact that some are waking up to the evil, are discerning it, and endeavoring to apply a remedy. Howbeit, it is to be feared that the case has not been scripturally diagnosed, nor the great evil of the disease perceived and admitted.

First; we say the "house of God is forsaken" because of the dying down and dying out of what might be called a church-going conscience. If we ask why one should go to church regularly? we reply, because *he ought to go*. There is an obligation upon him to attend the house of God, according to the Scriptures, "Not forsaking the assembling of yourselves together." And this obligation is universal. If the church is open, then it is the bounden duty of men to attend. If God calls certain men to preach His Word, then there is a corresponding obligation resting upon others to hear them when they speak the Word of the Lord. This has to do with sinners and saints alike, for it belongs as much for sinners to attend the house of God as saints. God does not excuse one because he is a sinner, nor is another under greater obligation to go to church simply because he is a church member. God has not one rule for a sinner, and another rule for the church member.

And yet while all that is true, the church member is under special obligation to attend church regularly because of the solemn vows assumed when he joined the church. Did he not say he would attend upon all the ordinances of the church? Here is where the "ought to go to church" comes in. Because of this solemn vow, voluntarily assumed in a public manner, there ought to be—there must be—a church-going conscience, which constantly reminds one that he ought to go to church, a conscience moreover which accuses him when he voluntarily stays away from church. Aside from all feeling upon the question, whether one feels like going to church or not, whether or not it is altogether pleasant and convenient, one should go every opportunity to the Church of God when the time comes.

Yet directly in the face of all this, we find scores of people who have absolutely no conscience on this church-going question. They can habitually stay away, or make anything a pretext for not going, and there is no conscience in them on the question which reproves them. Are these who thus despise the Church of God religious? Then any one may be religious, sinner as well as these neglecters, for what more do sinners than these who stay away from God's house whenever they feel like it?

Back of all this neglecting the house of God, is the serious lack of this church-going conscience, which every truly converted person possesses, which lack is strong presumptive proof that they are either unconverted or woefully backslidden, and

they cannot possibly be in the favor of God, unless we should say that one can be in the divine favor, and constantly neglect a plain religious duty, which one has solemnly promised to discharge.

What is the remedy just here? To seek by preaching and otherwise to create a church-going conscience in those who forsake the house of God. Yes, tell them in plain words they are not scripturally religious just as long as they are guilty of the plain sin of neglect of the sanctuary.

Secondly, the house of God is forsaken because of the lack of a *church-going heart*, which simply means the want of such a heart which makes one want to attend church, and in which heart there constantly dwells a love for the house of God, such as is expressed by the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord?" Here is one thing which conversion does for one. It puts within him a heart which takes pleasure in going to church. He loves the house of God, where the saints assemble, where God is publicly worshipped, and where the Word of God is preached and the sacraments duly administered.

If we ask, Why is the house of God forsaken by church members? the answer comes promptly—it is because they do not want to attend church. They have no heart for God's house and its spiritual services. They delight in other things and love to attend other places much more than the church of God. O yes, various and sundry pretexts and excuses may be offered as a reason why one stays away from church, but they are as nothing in weight, for the same people can attend other places and go elsewhere.

We might as well face the question first as last, for it will appear at the day of judgment. People do not attend the house of God because they are not scripturally religious. They who neglect God's house are carnal, unregenerate, of the world, and all the talk which we may indulge in, will not alter the facts in the case. Shut your eyes to it, if you desire, and seek to justify these sinners in Zion if you please, but if God's Word is true, and religion is what it has been represented to be from the beginning, then by no sort of legerdemain or trickery of words can we make these neglecters of the sanctuary, regenerate persons, born again, lovers of God. They are backsliders or sinners, and we might as well open our eyes to the truth, and put it down that way.

Here is where the seriousness of the situation comes in. Many preachers are not willing to see what all this forsaking of the house of God means, and are afraid to follow out the logic to its legitimate conclusion, for it would certainly put a whole lot of their church folks in the unconverted column. But better do that than to let them blindly go along deceived and being deceived with false hopes, and wake up in the eternal world on God's left hand.

What is the remedy? One answer is, in our preaching, give the people to understand that no one can expect to be religious who does not love and attend God's house, and that if one does not love it and regularly attend, then let him go to his knees and to the altar and seek a change of heart. For as he is, he is unregenerate, and needs first of all to be born again, to become a new creature in Christ Jesus.

"HOT AIR" AND COLD FACTS CONCERNING OUR COLLEGES.

REV. ANDREW JOHNSON, Wilmore, Ky.

If the church was organized for the due administration of the ordinances and for the dissemination of the pure word of God; if human governments were instituted among men to secure the ends of justice; if the home exists for the preservation and protection of the race; if business enterprises endure for the accumulation of wealth and the material wellbeing of man, why do schools

and colleges exist if it is not for the purpose of mental and moral training?

The value and the advantages of an education are recognized by the common consent of mankind. Art and skill, science and wisdom, are welcomed and worshipped the world over. "What sculpture is to the block of marble, education is to the soul." "Planting colleges and filling them with studious young men and women is planting seed corn for the world." Napoleon Bonaparte, the recount of whose military and political career fills more pages of the annals of the world's history than any other mortal man, declared that "Public instruction should be the first object of government." James A. Garfield, one of our well-beloved and much lamented martyred Presidents, lauded and praised popular education with these words: "Next to freedom and justice is popular education without which neither freedom nor justice can be permanently maintained."

Another noted celebrity has said that "Education is a better safeguard to liberty than a standing army," while Edmond Burke, England's greatest trumpet-tongued herald and one of the greatest orators of all history voices the sentiment that "Education is a cheap defense of nations." Carved high upon the marble walls of the Congressional Library at Washington, D. C., are these memorable and never-to-be-forgotten words: "The foundation of every Republic is the education of its youth."

The writer's father, at the close of the Civil War, heard in the city of Indianapolis, Ind., the famous speech of Hon. W. H. Seward; one of the memorable sentences which fell on that occasion from the lips of the speaker was this: "For the lack of an education all the nations of the world have sunk into insignificance."

Yet, with all the above noted comments and encomiums on education let this sentence of a seasoned mind be remembered: "Educate men without religion and you make them but clever devils." While many of the great educational institutions of the land are today divorcing education from morality and morality from religion it might be well to recall the ringing words of those two great Americans—Washington and Webster. George Washington, in his farewell address, told the new nation: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." In arguing the Girard College case, Daniel Webster, the American golden-mouthed gave utterance to the following forceful sentence: "Where have the living waters of civilization ever sprung up save in the track of the Christian ministry? I hold that no literary efforts, adjudications and constitutional discussions in the interest of the universal man have done so much to our credit at home or abroad as the body of clergy."

These strong words from such great men on the mutual relationship of education, morality and religion weigh infinitely more than the academic utterances of Dutch Professors and the startling statements of so-called liberal-minded ministers who take occasion to announce their disbelief in the great cardinal doctrines of Christianity. Think of the many preachers of today who cater to modern unbelief of the world and copy the critics in declaring that the Bible is mere myth, folklore, legends, history and religious literature! Think of the renowned Dr. Charles W. Elliot, President Emeritus of Harvard, who has invented a twentieth century religion and says that the Mosaic account of Creation is a fast-fading myth; that the

story of the creation of Adam from the dust of the earth is a mud-doll theory of the origin of man, and that the word God ought to be eliminated from our language and the term Father substituted for the same! And what shall be said of the Rev. Dr. Charles F. Aked, pastor of the First Congregational Church of San Francisco, who recently declared, if the press has quoted him correctly, that he no longer believes in the orthodox view, of the virgin birth of Christ? Such men as these are sowing seeds of infidelity in the great collegiate centers as they address the students from time to time in special lectures, literary addresses and baccalaureate sermons.

Let us look at some cold facts and carefully collected statistics such as were brought forward by representatives of the Educational Board of the M. E. Church in the great Convention of Methodist men at Indianapolis, Ind. Thos. Nicholson, the corresponding secretary of this Board of Education in his address before the thousands of delegates from all over the United States, disclosed the following facts: "From 1904 to 1909 our own Northwestern University at Evanston, furnished four-fifths as many recruits for our foreign missionary service as all the state universities in the United States combined. Two of our smaller colleges in the same five-year period furnished us more missionary recruits by five than all those state universities combined. We have perhaps not less than twenty thousand Methodist students in state universities, yet they return to us but four per cent. of our ministers. One great State University, with a thousand student members of the Methodist Episcopal Church and with three thousand members of other evangelical churches, and with a body of alumni numbering eight thousand, is said in a half century to have given less than twenty ministers to all the evangelical churches combined. Of the college men entering our ministry, moreover, twenty-two per cent. testify that their call to the ministry came to them, not before they went to college, but while they were students in our denominational schools, showing the vitality of the religious influence existing there.

"I am not making an attack upon state universities. Let that be clearly understood. I am sympathetic with their problems. Many of their presidents and professors are devout Christian men who deplore these facts as much as I do. Many of them would give their right hands if they could cure these things.

"The movements of God in human history, the influence of the moral ideas inspired by the Man of Nazareth, can be discussed in many classrooms with far less freedom and sympathy than can the philosophy of Haeckel or the opinions of the promoters of the French Revolution. Almost any new or novel subject could be introduced into the curriculum easier than could a course in the literature of the Bible or a sympathetic study of evangelical religion."

Again, the same speaker says: "In 1911 the statistics show that the average cost per student of such education as we gave was not less than \$140; in some institutions it was considerably higher. The total amount received in tuitions and all student fees was a little over \$90 per student. When we add to the average fees paid by each student the average amount received from all income, from endowment and rental of property, from room rental in dormitories, from conference collections, we find the average total amount received from each student from all sources combined is only \$99.14. In order to pay the actual present cost of education, we must supply an average of something like \$40 per student in their current income, and that means that they must have an increased Sustentation Fund of well on toward a million and half of dollars per year.

"A recent report of the United States Commissioner of Education places the average cost of education per student in the universities and colleges of the country at \$303. It would take an added endowment of \$167,000,000 this year of grace 1913, to bring our endowments up to the point where their income would equal the average amount per student which the higher institutions

of the country have expended. But fifty cents a member would add that needed current income; fifty dollars a member for a single year would supply all that needed endowment."

If there is such a little amount of religion in the great state universities, and if the colleges and educational institutions of the great M. E. Church, according to the foregoing statistics, fall short of their current expenses the amount of \$40 per student, let not our holiness colleges despair. There were thirty-eight holiness colleges and schools represented at the big holiness convention that was held in Chicago last October.

There never was a time in the history of this old world when holiness institutions were needed as much as they are now. Holiness people everywhere should rally to the support of our schools. They should back them up with purse and prayer, faith and finance.

The writer is a firm believer in holiness colleges. He was graduated in a holiness college, he is a member of the board of trustees in a holiness college, he has held revival meetings in holiness colleges, he has given special lectures on Homiletics and Theology in holiness colleges, he has turned his pocketbook inside out for the maintenance of holiness colleges. Recently he assumed a new obligation for the welfare of Asbury College, and sent out a number of personal letters to friends to whom he had preached the doctrine for which this pioneer holiness institution stands, asking them to donate one dollar each. About one hundred and twenty have favorably responded. If fifty more would step forward with one dollar each for this most worthy cause, the die would be cast, the Rubicon crossed, a heart made happy and a great victory won. Amen!

JESUS OUR KING.

By B. F. DURLING.

O Thou King of kings, how reverently should we come into Thy presence: for Thou art the Ruler of all kingdoms and of all worlds: not only of all material realms, but of that more remote and marvelous one, the spiritual. While Thou art thus transcendently great, Thou hast given us an example of humility the most sublime. Although King of kings and Thy smile the joy of heaven; while angels adore Thee and wondered at the glories of Thy character and waited to do Thy will, still Thou didst leave Thy celestial abode, and come to earth, here to suffer and die for our sake: Thy marvelous humility lends to Thy character a majesty even more wonderful than even that of Thy kingship.

Divine love permeated Thy character, overflowing in countless attributes which render Thee adorable. Thus Thy kingship is infinitely removed from that of other sovereigns. Love is the only foundation which is imperishable; this is that upon which rest the pillars of Thy throne. No earthly one is thus founded; hence, all must crumble and fall save Thine. Many earthly rulers have founded their kingdoms by conquest, mounting to their thrones over broken hearts, ruined hearth-stones and crushed nations. Thou hast made the ascent to Thine, by the breaking of Thine own heart, and the shedding of Thy blood. What seemed the pathway of Thy failure, has appeared at last the way of Thy triumphal march. Thy crown of thorns has burst forth into a corona! so glorious that its light has filled the whole-earth. Thy Gethsemane struggle was the stooping of a world-conqueror underneath a fallen race to lift it from death to life. Thy death upon Calvary, was the gathering into Thine outstretched arms of love, the host of Thy redeemed children, to bear them into Thy Father's presence with the words of triumph. "Behold, those whom thou hast given me." Thy slumber within the kingdom of death, was, that by Thy coming forth, Thou shouldst rend every bolt and fetter within that realm, and upon its ruins establish Thy reign which will have no end.

Oh Thou adorable King! the day of Thy final triumph hastens; anticipation already seems to behold the home-coming of Thy saints. They march under a banner, victorious, yet stained with blood; even Thine own blood of redemption: for

in love Thou didst expose Thine own heart even to its breaking, that the lost might be saved and brought in triumph home.

Ah, we can almost hear the glad shout as they are safe home at last. Alleluia! for the Lord God Omnipotent reigneth. And the overarching domes thrill with the throbbing sea of sound; and the pealing bells send forth their glad chimes. The angels look on in wonder, and think of that night in Bethlehem. Old Simeon, now young, and Anna, behold the King wearing upon His brow the crown of infinite empire, that coronal indescribable with its burning glories, and think of that little Babe of the temple and the uncrowned King who had not where to lay His head. And there is Isaiah, in holy ecstasy exclaiming: "It is he who was brought as a lamb to the slaughter;" while John the Baptist cries: "I pointed him out and cried, 'Behold the Lamb of God that taketh away the sin of the world.'" The angel looks into the beaming face of Mary and says; "Did not I tell you truly, 'He shall be called Jesus for he shall save his people from their sins'?"

Then the Son, crowned Potentate of the empire of hearts, looks into the face of the Father, in which are beaming unutterable love and tenderness, and as He beholds the smile of immeasurable love and approval, He feels that at last He has come unto His own and His own has received Him.

"SAVED SINNERS."

By REV. J. V. WILLIAMS.

Where did that expression "saved sinners" come from? Who is the author of it? Is it according to the Bible? Is it experience? Can a man be "saved" and at the same time a "sinner"?

Man is a sinner. That is the natural man in his unsaved state, but the converted man in his spiritual state is not a sinner but a saint or a saved man. Can a man be saved and unsaved at the same time? Unquestionably no.

Here I think is where our trouble often arises. A good man sometimes falls into sin; suddenly he is tempted and in a second "forgetting what manner of man he is" he gives away to words or tempers that are unquestionably sinful. Immediately he realizes his faults, and offers prayer to God for forgiveness, and is forgiven.

This good man does not continue in sin. He abhors sin and is more careful to avoid it in future. If he continues in sin he is a sinner, and not saved at all. Now, a righteous man may do an unrighteous act, but that one act repented of does not make him a sinner. See Ezek. 18th chapter.

A sinner may do a righteous act. They generally do many righteous acts, but these good deeds do not make them righteous unless they repent and quit the ranks of sinners. See Ezek. 18th chapter.

"Know ye not that the unrighteous shall not inherit the kingdom of God." 1st Cor. 6:9. No, there is no such thing as a "saved sinner," and we need not fool ourselves by the teachings of those who say that "a backslider cannot be lost." He is lost already. "He shall die in his sins" says God. 18th chapter, Ezek. There are many references to this point. They do not affirm that one cannot backslide but that "he cannot die" in a backslidden state. There is no Bible for such teachings.

This expression "saved sinners" ought not to be heard. "His name shall be called Jesus for He shall save His people from their sins." His name is still Jesus and saves His people from their sins, not in their sins. Too many people think that God will accommodate them by suffering them to engage in sin and yet be called "saved."

Wake up brother. "He came to destroy the works of the devil," and He hath said "Let not sin reign in your natural bodies." We often hear the college girls say "She is awfully nice." Now if she is awful she is not nice; so if you are a sinner you are not saved. It is a contradiction both of the Bible and good English.

We might as well speak of a white blackbird as a "saved sinner." Take up your Bible again, and see what an awful thing sin is and the awful curse against the sinner, and then see if you cannot get the consent of your mind to "come out from among them," and also get your theology straight, so that you may see that a "saved sinner" is an impossibility.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

TWO SIDES TO THE QUESTION.

One of the easiest things in the world is to stand aside and criticise the "other fellow"; and if there is any blame attached to the point in question, to use the pitchfork and throw it over on to John Smith or Ben Jones. We have heard quite a bit of late on the waning influence of the ministry, the dearth of preachers, and the indifference and coldness of the church; and we are inclined to charge it all up to the account of the ministry, which we do not think is altogether fair.

Is it not a fact that a church has much of its success in its own keeping? And is it not in her power to make a good preacher better, and then the better preacher best? You may take a most ordinary preacher and let him feel the throb of a praying church and it will bring out the best that is in him. On the other hand, let him arise in the pulpit and feel that he is facing a body of critics and faultfinders, and what good there was in him loses its teeth and freshness and the sermon falls by the "wayside" and the vultures of criticism come and devour it.

May it not be true that much of the waning influence that we attribute to the ministry, would more properly fit the critical pew-warmer? Here we are reminded of what Dr. Boynton, of Brooklyn, said in regard to this question and so we pass it on for thoughtful consideration:

"I wonder, men, if it is true that the ministry is waning. I wonder if it is not a bluff that the layman is putting up to cover his own iniquity. There never was a time in which the ministry was better educated than today. I admit that the salaries are waning today, when you men make the cost of living so high by your nefarious financial and commercial schemes. No, men, the trouble with the churches today is not the ministers. There is no finer lot of men, men who lead more sacrificial lives, in America today; and many of them might have had bank accounts as flush as your own, if, when they had the chance to make the choice, they had chosen commercialism rather than the Church of Jesus Christ. Why, men, you think the church is waning principally because you have quit. Some of you have not been to church in the morning for six months on account of this beautiful automobile weather, and then somebody tells you the audiences are small, and you shake your heads and say, 'The ministry is waning.' You go on back to church and pay up your back pew rent, and you will find the ministry is just as strong as ever."

We allow that there has been quite a change in ecclesiastical affairs of late, and we believe that much of the worldliness and indifference come from the fact that our ministers have not stood up for the great doctrines of the Bible as they should, but the point we make is, that we must not seek to rid ourselves of some of the blame, and pat ourselves on the back and make ourselves believe that we are sure of heaven, when we have failed to labor and pray for the conversion and sanctification of souls. If one can chase a thousand and two can put ten thousand to flight, why may we not be the one that God could use in chasing the thousand? This would encourage the other one to help and our effort would be multiplied ten times.

In the name of the Lord, let us take unto ourselves the blame that we should bear, and seek to bring about a better era of things by crying mightily unto God for His quickening power among both the ministry and laity. Let us remember what one man, John Knox, meant to Scotland. The same God rules and reigns today, and is just as ready and willing to answer prayer as when Knox besieged His throne for the lost of Scotland. If our pastor is not what we think he ought to be, let us talk to God about him; He is the one who can remake him and bring out the latent powers that have been crushed by an indifferent and fault-finding congregation.

Friends, the adversary is still walking about seeking whom he may devour. It behooves us to watch and pray, lest coming suddenly, we should be found sleeping. In these times of political and spiritual unrest, it would be well to remember that our enemy is at work and, if possible, will deceive the very elect. When we consider the forces that are warring against our souls, it is enough to make us flee to the Rock of Ages, and there hide until the last battle is fought and we are safely housed in the home of many mansions. May each of our readers find that grace wherein they may stand and rejoice in hope of the glory of God.

A MOST OPPORTUNE BOOK.

One of the best books The Pentecostal Publishing Company has gotten out for many days, is "The Law of the Tithe," by Rev. J. T. Cherry, a most capable and honored minister of the Louisville Conference.

The author takes up the study of the Tithe from Genesis and carefully traces it through the entire Bible, proving conclusively that it has always been practiced by the people of God. Bro. Cherry's arguments are unanswerable, clear and scriptural. He shows that by observing the Tithe law the coffers of the church would be full, and the kingdom of God hastened, even in this generation. His chapter on church entertainments is worth many times the price of the book. If a pastor reads this who is troubled with such unholy innovations in his church, let him buy a hundred of these books and circulate them throughout his membership, and we assure him that it will prove a most helpful antidote for the difficulty.

The author is not writing this book as an investment, but because the Lord laid it upon his heart, and we believe it has a mission that will bring forth fruit in the awakening of thousands who are asleep on the matter of their responsibility in the financial obligations of the church. The author believes, and so do many others, that if the church could be aroused upon the question of their personal responsibility to God in the management of their means, a great revival would follow throughout the church and country. And is it not scriptural to believe this? The Lord said in His closing message through the prophet Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We cannot tell you the merits of this book; suppose you order one for yourself and then you will be convinced that what we have said is all true, and more. The price is but a trifle; only 25c for a book of 128 pages. Order of The Pentecostal Publishing Co., Louisville, Ky.

BETTIE WHITEHEAD.

BOOK NOTICE.

The new book on "The Second Coming of Christ," written by our editor-in-chief, Rev. H. C. Morrison, is receiving a generous reception. Already quite a number of copies have been sent out to our readers. Send in your order at once. The book is a spiritual tonic and we believe will make the study of the Scriptures more interesting.

EVANGELISTIC AND PERSONAL.

Rev. T. P. Roberts: "We are at Samuels, Ky., in a battle for God. Souls are getting through to victory. We expect great things before we close."

Dr. Danford, of North Dakota, has just closed a splendid revival in the East Hollywood Methodist Church in Los Angeles, Cal., where Rev. C. D. Hicks is pastor. He goes from there to Arroyo Grande, Cal., for another meeting before going East.

Rev. W. J. Harney writes that he has closed a great meeting at Camp Washington Methodist Church, Cincinnati. He is now assisting Rev. J. W. Jackson, pastor at St. Albans, W. Va. Prof. W. W. Owen is leading the singing.

Rev. T. F. Maitland has some time right now that he would like to give to some pastor wishing a revival. Address him at Winfield, Kan. Bro. Maitland is fine help and perfectly reliable. He has had some fine meetings lately.

Rev. J. D. Williams, a young man in school at Meridian, Miss., will be glad to assist any one desiring his services during vacation. Address him in care of Meridian Male College.

Rev. Clyde Dilley: "We are in a revival with Rev. W. S. Rice, assistant. Rev. K. Kellogg is leading the singing. Many are praying through. We expect to go to Florida soon."

Mrs. Rose Potter Crist: "I closed a most gracious meeting at Oberlin, Kan., in which more than 100 souls were at the altar for pardon and sanctification; the larger per cent. prayed through to victory."

Rev. W. R. Cain: "We are in the midst of an old-fashioned revival at East Liverpool, O. In spite of the zero weather, the large Nazarene Church is packed and people are being turned away. We go from here to Seymour, Ind., beginning March 19 and continuing until April 5."

Rev. E. B. Westhafer: "We are in a meeting at Eckmansville, O., for ten days with the M. E. and Presbyterian churches. We go from here to Blanchester, O., where we are to have a union meeting. After April 10, we have an open date. Address us Muncie, Ind."

Rev. E. E. Young: "We are engaged in our fifth revival meeting for the winter at Moberly, the home point on our charge. One soul has been born into the kingdom and old-time shouts have already been heard."

Rev. Fred St. Clair: "We are having glorious victory in the Nazarene Church at Shreveport, La. Instead of the second meeting at Shreveport, we thought it advisable to hold at Jonesboro at this time. They are planning for a great interstate camp meeting in Shreveport soon, probably Sept. 10-20."

Rev. W. H. Huff is engaged for a month's revival meeting in this city April 5-26. The two congregations of West Broadway and Jefferson St. Methodist churches have united for a campaign. The first two weeks will be given to Jefferson Street, and the last two at West Broadway. The pastors, Revs. Weldon and Lovelace, are enthusiastic over the prospects and are planning wisely for a great meeting. Bro. Huff is one of the greatest evangelistic preachers of the day and we trust our city subscribers will make it a point to hear him at this time.

Evangelist Charles B. Allen closed his engagement with the Methodist Episcopal Church at Grand Junction, Colo., Sunday, March 1st. The meeting swept through to blessed victory. The altar work was most vital and the results were conversions, renewals, and the sanctification of believers. Brother Allen is now with the Methodist Episcopal Church in Ordway, Colo.

We wish to remind our evangelists of the date of the Holiness Union Convention which meets in this city April 28-May 3. If possible, leave this date open so you can attend this great Convention. Those who were here last spring are coming back, as they found it such a spiritual help and stimulus to their evangelistic work. It pays to take time off and get the weapons of our warfare whetted and keen for the great conflict with the enemy. Brethren, announce the Convention in your meetings and urge the people to take this time for spiritual recuperation. It will pay in this world and the one to come.

The Christian and Money.

Outline Sermons by Rev. J. Gregory Mantle. No. 9. Man's Life and Man's Possessions.

"And one of the multitude said unto Him, Master, bid my brother divide the inheritance with me. But He said unto him: Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:13-21.)

This discontented legatee was influenced by the notion that he had been wronged. His cupidity was such that he always carried about with him the sense of his wrong; it was always uppermost in his mind; he could talk of nothing else, and when he saw the crowd listening to the Preacher of righteousness nothing was more natural than this attempt to turn the influence of the Preacher to account for his own greedy ends. Dr. Edersheim reminds us that the Jewish law of inheritance was so clearly defined, and so just that if this man had any just cause of complaint there could have been no need for appealing to Jesus. He is an illustration of that golden saying of Jesus, "Where your treasure is there will your heart be also." This man is so pre-occupied with avarice that when he comes into the presence of Jesus and hears His words of grace, he is unconscious of all else but his lost possessions, and so he lays bare his poor, starved soul in the presence of the Savior and says: "Master bid my brother divide the inheritance with me." Like Milton's Mammon he has no eyes, no ears, no mind for anything else: "Mammon the least erected spirit that fell From heaven; for even in heaven his looks and thoughts

Were always downward bent, admiring more The riches of heaven's pavement, trodden gold, Than aught divine or holy else enjoyed In vision beatific."

The text might be fairly paraphrased thus: "A man's true life, the life by which he is a moral agent, and has a character, consists not in his superfluous wealth." The word "life" used by Jesus in this passage, "A man's life" is a remarkable illustration of that exaltation of meaning, which, with respect to not a few words, Christianity effected. The word "life" was current in a lower sense; it now received a moral enrichment, whereas in classic usage it had meant nothing more than physical life; vitality which is common to man and beast. Now it carried, in its enriched usage, a distinctly ethical suggestion. Christianity connected death and sin on the one hand, and life and righteousness on the other. As soon as ever this is understood, says Trench, the word "life" at once assumes the profoundest moral significance.

"Take heed and keep yourselves from all covetousness," Jesus remarks in His reply to this discontented legatee, "for a man's true life consisteth not in the abundance of the things which he possesseth." Of all sins covetousness is the most elusive, the hardest to identify, the most difficult to convict, and, it is to be feared, the most prevalent.

Robert South, the famous Westminster preacher of two hundred years ago, says the vice of covetousness consists in four things. "First, an anxious carking care about the things of this world, such a care as lies like a wolf in a man's breast, perpetually gnawing and corroding it. Second, a rapacity for getting. Nothing in nature is like it, except it be death and the grave, the only things that are always robbing and carrying off the spoils of the world and never making restitution. Third, it implies all sinister and illegal ways of getting, there being no kind of vice whatsoever, but covetousness is ready to adopt and make use of it. Fourth, covetousness implies a tenaciousness in keeping. It is in this particular that its peculiar baseness is apparent. The great business of Providence is to be continually issuing out fresh supplies of the Divine bounty to the creature, which lives and subsists like a lamp fed by continual infusions from the same hand which first lights and sets it up. So that Covetousness is nothing so

much as a grand contradiction to Providence; while it terminates wholly within itself. The covetous person lives as if the world were made altogether for him and not he for the world; to take in everything and to part with nothing. In a word, the covetous man is a pest and a monster; greedier than the sea, and more barren than the shore; a scandal to religion; and an exception from common humanity, and on no other account fit to live in this world but to be made an example of God's justice in the next."

Jesus says in effect to this man whose whole being was engrossed with the treasure he coveted: "If you can give up your share of the property, whether it is held justly or unjustly, without coveting it, it will be the making of you. Supposing it belongs to you, seek the enrichment of your true life rather than the enrichment of your possessions, for your true life is not in what you have but in what you are."

Our peril today is in honoring, worshipping and paying homage to possessions rather than to man. Jesus honors man too much to do homage to possessions. If possible He wants to make a man of this disgruntled legatee, and in speaking to him He speaks to us all. He can never make men of us while, like Bunyan's Man with the Muck Rake, our eyes are always turned downwards, greedily scraping together the straws and rubbish which are consumed even as we gather them. Those who are familiar with Bunyan's picture will remember that this man had no eyes for Him who stood by his side, holding in His nail-pierced hands the crown of immortality, which is the birthright and prize of all who think more of the life that is life indeed than of the possessions which are but for a moment.

Think of the men who are being ruined by their possessions! They begin life with such a flattering sense of their own importance, because of their accidental possession of wealth, that they are never at the trouble to make themselves. Others will always have occasion to thank God for poverty and deprivation, because instead of coming into the possession of property they have come into the possession of life eternal.

In the light of the immortal words of Jesus *man* stands out in fine relief. *Things* in profusion are lying around him. He is infinitely greater than houses and lands, than gold and silver. In immeasurable distinction the true man stands in the midst of these things with God's life in his soul, with God's light upon his face, and with the whole world at his feet. He has recovered his lordship over them all because of his union with Jesus. All things are his. Everything stands ready to minister to him when he escapes from the pitiful position of being a slave to his possessions, and becomes, instead, simply their steward, coveting not even that which belongs to him of earthly goods.

There is a story told of a Methodist lay preacher in England, to whom in his declining years a gift was made of a small cottage and garden in which to spend his closing days. After entering upon his possession he became unhappy. He could no longer sing his Charles Wesley's hymn, and he begged the kind donor of the cottage to allow him to return the gift. This was his favorite hymn:

"No foot of land do I possess,
No cottage in this wilderness.
A poor way-faring man,
I lodge awhile in tents below;
Or gladly wander to and fro,
Till I my Canaan gain."

"Nothing on earth I call my own;
A stranger, to the world unknown,
I all their goods despise;
I trample on their whole delight
And seek a country out of sight,
A country in the skies."

"There is my house and portion fair,
My treasure and my heart are there."

And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

Travelers and visitors enjoy a new country all the more because they are not subject to the burdens and cares which afflict possessors. In like manner those who cultivate the pilgrim spirit, remembering that they are only strangers and sojourners here, enjoy the things of earth infinitely more than the citizens whose sole possessions are here, and who leave everything behind them when they die. Such realize alas! too late, that a man's true life is the abiding, permanent, indestructible things, while his possessions are perishing and impermanent even in this world, and are all lost when he leaves it.

An old proverb well expresses the same lesson: "There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great wealth." (Prov. 13:7). That is, a man may be rich in "things" but not rich in himself; not rich in true life. Another may be all but destitute of the world's treasure, but may be incalculably rich in his divine and perpetual life. A man may be a millionaire in "things" and a pauper in life; while another man may be a spiritual millionaire, though in this world's goods he has but food and raiment.

What legions of restless, covetous, fallacious desires are conquered when we clearly see that all our real wealth, our eternal riches are in our true life; and that they are ours by the putting off of the old man which waxeth corrupt, and by putting on the new man which after God has been created in righteousness and holiness of truth. (Eph. 4:22-24).

Let me close with the words of one of the most cultured and spiritual of living preachers: "What a lamentable illusion is that which custom, the unbelief of the world, and personal sin have thrown around our eyes! A great part even of Christian people are constantly worried about ways and means, and have no faith in the depth of the wealth of God. Solid property in real estate, or a balance at the bank, or gold in the hand, gives them a sense of security; but they have no confidence in the promise of God that the bread shall be given and the water shall be sure. What nightmare is this which possesses you, anxious and worried soul, of a desert in which is no bread, a nakedness for which there is no clothing, a man who cannot find a home? May I tell you where the delusion lies? You have averted your eyes from God: you have turned to men in whom is no help, to the possessors who are not owners. Looking to men you see only suspicion, the cold shoulder, the greed of the have-nots, the covetousness of the haves. But looking to Him can you see anything of the kind? Is He greedy? Is He unwilling to give? Is He unable to turn the streams in your direction? No. He waits only for your trust. If you would depend wholly on Him, and show your dependence by obedience, He would at once visit you, supply your wants, open the way before you, feed, clothe and shelter you. Nay, even now His stewards hold His goods in their hands, wondering whither He would send them. Even now the windows of heaven are as good as open; the manna rains down on the desert; the water gushes from the rock; the house not made with hands awaits its occupants." Who among us will not pray that whatever our earthly possessions may be, we may be "rich toward God."

NOTICE!

Dr. Fowler and workers will be in Oklahoma City, with one of their national conventions from March 23-29. Dr. Fowler is president of the National Holiness Association. Let all who can, arrange to attend this meeting: J. W. OLIVER.

EVANGELISTIC

LEON, WEST VIRGINIA.

A great revival has just closed at Leon, W. Va., Rev. W. L. Gearhart, pastor. He was assisted by Rev. Kenton H. Bird, an evangelist from Wilmore, Ky. There were more than thirty professions of pardon and sanctification. The town and community were greatly awakened.

Bro. Bird is a man filled with the Holy Ghost, and is an able preacher. The Lord poured out His blessings upon him, and we could see the fruit of his labor. Praise the Lord for the work He has done through his preaching; for every sermon he preached had their effect. Eternity will only tell what great good they have accomplished. Thus saith the Lord, "My word shall not return unto me void, but it shall accomplish whereunto I have sent it."

I take pleasure in highly recommending Bro. Kenton H. Bird to any and all pastors who desire evangelistic help in their meeting. Praise God for men who are filled with the Holy Ghost.

W. L. GEARHART, pastor in charge.

FOLLOWING ON.

Praise Him for the privilege of following where He leads, whether the way be rugged or smooth. The only question is, "Does He lead?" Some day I shall look on His blessed face; my heart hungers for Him.

We are back in the needy fields of West Florida, preaching His saving gospel, fasting, praying, feeding on His Word. He is ever present. Praise Him. Some are being saved and sanctified, family altars are being erected, restitutions are being made; young men are answering the call to preach. Bibles, HERALDS and holiness literature are being put into the homes. Some are getting ready for His return, others are holding on to the world. The devil is doing his worst.

Let God's children rally to faithful, self-denying service for Jesus. We desire the prayers of earnest followers of Jesus that a Holy Ghost revival may come upon us at Malone, Fla., where we expect to begin services March 7th. Yours for souls,

M. M. BUSSEY.

Graceville, Fla.

MARION, INDIANA.

We are here in the midst of a great revival at the George St. Baptist Church. We have been here a week and between twenty-five and thirty have prayed through to victory. This church stands for the truth with Rev. Ward W. Long, as pastor, who is a Taylor University student.

It has been our privilege to assist in five revivals with Taylor University men and we have found them preaching the truth in the Methodist or in the Baptist churches. Thank the Lord for old Taylor University. It has been our privilege to make two visits to Taylor University and we have never been treated nicer than by the entire faculty and students. One of these days when Jesus shall come and gather His bride from India, Africa, China, Japan and other countries that our holiness colleges shall reach and tell the story of Jesus and His power to save from sin, these nations shall rise up to call them blessed.

Our last meeting was at Tallula, Ill., with the Nazarene Church, with Rev. J. M. Sifton as pastor. Bro. Sifton has been wonderfully used of God in Tallula; the Lord gave us a good time. A number of souls were either saved, reclaimed or sanctified. Bro. and Sister Streght were there when we arrived and had things going well. Sister Streght is a good preacher and God was using her messages. Yours in the service of the Lord,

R. M. KELL.

REPORT.

My last meeting was at Victory Chapel, near Lucasville, Ohio. This is a new field for holiness but while we found much prejudice to overcome,

yet God honored the truth and some got the light and were willing to accept it. People attended this meeting that lived miles away and thanked God and us that here was a place where the "Spirit of the Lord was" and of course, where the Spirit of the Lord is there is liberty. If you had heard the prayers, testimonies, songs and shouts of the saints you would think they had liberty. People would say to us, "We don't have these kinds of meetings in our churches." God has wonderfully blessed this church. Just a year ago we organized with a little band of nineteen members and in one short year they have built a nice new church and we dedicated it free from debt on Feb. 8th.

The seekers were not so many in this meeting but the influence of the meetings went "wide and deep," and much prejudice against holiness melted and vanished away. Fifteen seekers bowed at the altar, most of them receiving the blessing they sought. Twenty-one united with the church making the total membership 54, and more, we think, will soon unite. I am pastoring this church in connection with my evangelistic work, although it is over one hundred miles from my home.

I had with me as co-laborers Rev. J. H. McKibban and A. L. Durkee. I am at home at present recuperating from an attack of lagrippe.

W. W. LOVELESS.

MAUNIE, ILLINOIS.

We just closed a meeting in the M. E. Church, at Maunie, Ill. The devil has a strong following there. We opened fire on him and his crowd and the first one to get wounded was a church member. Another church member got shot through the heart and he swore vengeance on the evangelist, but his heart failed him and so we were spared.

The Lord kept us sweet in our souls and helped us to give out the medicine that was needed. We got the church to praying and crying for old-time power, and the Lord helped us to give out the truth. We took all the praying people with us to the back of the church and held a prayer meeting, and then dismissed. The next night the break came and I don't think I ever saw the power of God more manifest. Folks would fall as dead under the power.

Just a week from the night the break came I think 56 were converted and 24 sanctified; among those sanctified were the pastor, his wife, and a Baptist preacher. They got the shouting kind. On the streets and in business houses people were talking religion. I am praising the Lord. He gave us a real old-fashioned meeting. The folks say they never had anything like it before. The pastor, S. D. Berst, is one of the most congenial men we ever worked with; and God has a jewel in his wife. Their home is a happy home indeed. Bro. Dave Walker, a local preacher, was with us most of the time and we learned to love him; he never tires praying and shouting. If any pastor needs help for a meeting you can't beat Dave Walker for an all-round man. Address him at Maunie, Ill., Route 2.

We were entertained in the home of Bro. Archie Brown. He and his wife know how to treat a preacher. The town of Maunie suffered from the floods last year and also from the drouth, but they remunerated us for our work nicely. May the Lord's richest blessings be on them. Yours in Him,

C. C. DAVIS.

BROOKVILLE, INDIANA.

On the night of January 24, Sister Nellie Henderson, my organist, and I arrived at Brookville, Ind., and were driven five miles to Bro. and Sister White's home. On Sunday night we opened fire in old Liberty Church and began to labor to the pulling down of Satan's stronghold. After much prayer, God began to pour out His Spirit in a marvelous manner. The morning services were times of such wonderful liberty in Jesus that souls would weep and pray their way through to definite victory in the salvation of souls and sanctification of believers. It was so sweet to see old gray-haired mothers and fathers pray through and erect family altars in their homes, and young men called to preach the gospel.

These were the most hungry-hearted people I have labored with in a long time. Such kindness

in their homes you rarely see, in these days when people are lovers of self more than lovers of God and His children. Sister Alice White stood nobly by us and wept and prayed over the young people until her heart was made to rejoice over seeing her schoolmates and friends finding her Savior. The call to preach the gospel is on her heart, and I trust God will give her many souls.

The sad time came when after laboring with this people two weeks we had to say farewell and part with them. The tears flowed down our cheeks as we left them to labor on. Brother Elwim, the Methodist pastor from Brookville, labored with us a few days and encouraged us with his prayers, songs and personal work.

We held one service at his church in Whitcomb, Ind., where God gave us the new camp ground last summer. One soul was sanctified at this service and a great number of requests for prayer. We have secured Bros. Hatfield and Bird for this camp and believe that God will make them a wonderful blessing to the Indiana people. Bro. Hatfield's home is in Indiana and is a Methodist evangelist in good standing in his church, also one of the greatest soul-winners in the holiness movement; the most untiring soul-winner I have ever labored with. Bro. Bird is a rising young preacher and a great soul-winner. We expect, by God's help, and our young boys and girls with music and songs and prayers, to make this a camp that God will smile on. The trustees, Bros. Redmon, Doty and Lanning, have this work on their hearts and are doing what they can for the advancement of the kingdom. These are the best days of my life. Jesus is more precious to my soul than ever before. Sister Henderson reports this the best meeting she was ever in. God blessed and used her in a mighty way among the young people. She expects to return soon to labor more with this hungry-hearted people.

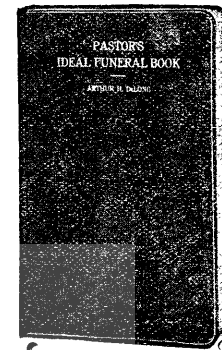
Mrs. J. E. REDMON.

IN CALIFORNIA.

After closing the most excellent campaign with the First Pentecostal Church of the Nazarene, I spent three days at Lancaster, California, with an old Kansas friend, Rev. W. L. Dexter, who has been on the coast for several years on account of his wife's health. The Lord gave us several souls during the three days and the pastor continued the meeting.

On February 8th, we opened up with the Nazarene people at Upland, Cal. Brother O. F. Goettal is the most efficient pastor and this devoted and praying people stood right by us and the Lord gave us excellent victory from the first. The second week it rained, or rather poured, and the torrential downpour rushing from the foot of old

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Mt. Baldy made the streets at times veritable rivers. The people would have to wait sometimes for hours before they could cross the streets. But withal, the people came out well and we had over 65 seekers during the two weeks. The pastor will continue this week, and I am sure with excellent victory.

We found many most excellent holiness people in the great state of California, and found the most delightful winter quarters we have yet seen. Despite the nearly 23 inches of rain during the two months I spent in that state, the sun would come out quickly and the clouds disperse rapidly after the downpours and it would be typical California on short notice.

We have opened here at Denver, Colo., with W. H. Lee and his workers with good victory from the first. We are seeing more than ever that the only gospel that will reach and hold the masses and save them is the old-fashioned kind that kills and makes alive. Pray for us. In His name,

ISAAC F. HODGE.

SHEBOYGAN, WISCONSIN.

While the sharp wind was blowing a gale, most of the time from the northwest, which is always a cold quarter, the snow was coming down in blinding clouds, making the going disagreeable, and the mercury was hovering around zero, sometimes twenty degrees or more below that point, we were pushing the battle for souls, in the large and commodious Methodist Episcopal Church at Sheboygan, Wis. We continued the work there fourteen days.

Sheboygan is composed largely of a foreign population, the Germans leading in numbers, while the Scandinavians hold second place. The Roman Catholic and Lutheran churches are far ahead of all the others in numbers, and hence have the controlling influence in religious matters. This fact and other things make it no easy place to hold a revival of religion on Bible lines.

Then a goodly number of the members of the church in which we labored, did not seem to feel the need of the meetings as they should have done, and others professed not to believe in revivals of religion, all of which made it easy for them to absent themselves from the services, and some of their children followed their example. Hence we did not have the regular attendance we should have had, though in the main it was good, but not what it should have been when we consider the fact that Sheboygan has a population of twenty-eight or thirty thousand and some hundreds held membership with the Methodists in that church. The German and Norwegian Methodists, and the Evangelical Association all have churches in Sheboygan, but their influence is not a potent factor in promoting the work along spiritual lines.

The work of salvation began the second night of the meeting, and continued to the close, not one night passing without souls being saved. The second Sunday was a most glorious day, some twenty-five or thirty professing to be saved. The pastor said it was one of the most glorious days he had ever experienced in his whole ministry. In all seventy-five or eighty stood in the public congregation and testified to having been converted, reclaimed, or wholly sanctified during the meeting, and the church was greatly strengthened and blessed. The subject of holiness had been neglected in that church, as it is in most churches we are called to labor in, but some of the most influential members entered into that experience. One of the principals in the public schools was sanctified after he had retired to bed, and laughed and rejoiced the rest of the night.

The last service was a farewell meeting, in which, by request, we related some phases of our Christian experience which were made a great blessing to many people according to their own testimony.

For all that was accomplished in that glorious revival, we give all the praise and glory to our dear Lord and Master.

J. L. GLASCOCK.

REVIVAL AT SOMERSET, KENTUCKY

The Kentucky Annual Conference at Somerset last fall was a great blessing to us. There was real salvation work done at this conference. Some members of my church will be more spiritual the

rest of their lives as a result of it. Brother Morrison and others did some splendid preaching and God honored His Word.

The writer has held and assisted in four revivals since conference. One at Ferguson, where there were thirty-eight professions. One at our mission church on High Street in South Somerset, where we preached ourselves nearly five weeks and saw over 100 professions of conversion and perfect love. At one service in this meeting there were 19 professions of entire sanctification and two saved. The next night there were 18 conversions. This was the best revival here in more than a dozen years, the people said. After the revival we had a watchnight service and souls were saved. We held cottage prayer meetings and souls were saved and some baptized with the Spirit.

A revival of real spiritual uplift has just closed at the Main Street Church, where Rev. J. O. Hanes and Prof. W. G. Waltermire led in preaching and singing. In this meeting there was real salvation work done. The Holy Ghost honored the truth preached in its simplicity and power by Bro. Hanes. Sinners were convicted and sought God and found Him a personal Savior. One young man was converted, who said he had been a member of the church fourteen years but he never knew what religion was. One old woman, a member of the Baptist Church, received the baptism with the Spirit and shouted aloud the praises of God.

Many of the converts were children and young people. One man, seventy years of age, was at the altar praying for forgiveness one night. We have never heard whether he got saved or not. A man who was a member of a church that teaches one cannot fall, came forward and said, "I am away from God. I tried to content myself by saying I was just living between good and evil." He said, "I know I was once a Christian and that I was truly converted. Tonight I am a lost man. If I die in this condition I am forever lost." He sought God and was happily reclaimed after the meeting closed. To me this is just the same as conversion.

The Methodist Church in the South is giving more freedom to evangelists. Bro. Hanes has been a member of the North Alabama Conference twenty years; five of the past years have been spent in the evangelistic work. He still receives his appointment from the Bishop like his brethren and has liberty to respond to calls out of his conference as well as in it. God is graciously using him in many of our leading conservative churches. He is sane and sensible, free from objections, but never compromises. He is a preacher of the old type; orthodox to the core. He uses the altar and is different from anybody else in his methods and preaching. He knows God and relies on Him fully. He is true to the church and the pastor. He works to get people into the church. We received sixty-five into the church as result of the meeting. We are expecting others to join. The professions were more than the additions, but exact number is not known.

Rev. L. B. Bridgers and his new bride spent a few days with us recently. He preached three times for us to the delight of all. Chairs were in the aisles and then people stood up, there not being room to accommodate the crowds. Bro. Bridgers has a host of admirers and friends in Somerset, who will always be glad to see him come this way. His wife is a great musician. She sings and plays in their meetings to the delight of the people and the glory of God.

C. K. DICKEY, Pastor.

ECKMANSVILLE, OHIO.

I closed a very successful meeting at Seaman, Ohio. The meeting was a union one between the Presbyterian, United Presbyterian, and Methodist churches, with a sprinkling of other denominations. The first week we held in the commodious United Presbyterian Church, with a good attendance and interest from the first, although the weather was very unfavorable. The meeting in this church was a new experience for this scribe. I could not join in with them in their Psalm singing, as they would not consent to our using the song books; but sometimes I broke over and sang a good old-fashioned hymn, especially in the young people's

meetings I held. Yet we did have a real interesting time, and some church members came to me and said, "They had been church members for years but never were Christians until within the past few days." The sermons were along the line of soul-winning, the baptism with the Holy Spirit. The pastor of the church commended the preacher on the selection of themes just suited to the occasion.

The second week was in the Presbyterian Church and during part of the time, some people had to stand up. I did not give an invitation for decisions until the second Tuesday, and four souls responded, and thus they continued to come, most every service up to the last.

The last ten days we held the meetings in the Methodist Church, and here we could use the altar, and we had conversions there. Those signing cards for church membership were to the Methodist, Baptist, Christian, United Presbyterian and Presbyterian churches. The meeting was very successful in point of conversions, reclamations, etc. We gave several talks on the higher life, and there were those that were in sympathy with all we did, and the prayers indicated the hunger of the heart for a higher life, and we have reasons to believe some came into a knowledge of heart purity. The clearest case was that of little daughter of the United Presbyterian pastor. She said the night she came to the altar, the last thing when I said good night: "I know now that I have a clean heart." The young people were more ready to receive this teaching than many of the older people, yet, they were all for the most part, very receptive, and appreciative. Yet, some of the water people got stirred up and wrote letters, unsigned, to me to explain the true church and the second of Acts. Most of those letters went into the fire unread.

The first week the U. P.'s invited the evangelist out for the mid-day meal; the second week the Presbyterians. The remainder of the time the Methodists, but they went one better, inviting not only the evangelist, but the pastors of the other churches and their wives. So the spirit of fraternity was manifest throughout the meeting, and has brought the churches of the town and community closer together in the Lord's work, and they will continue for a time holding union meetings. The weather was bad most of the time, but we could not complain for lack of crowds.

I'm now at Eckmansville for ten days, with M. E. and Presbyterian churches. Will go from here to Blanchester, Ohio, where we will have a union meeting and, from reports of the preparations in consecration and prayer, we are hoping for a good work of grace. After April 10, will have an open date.

E. B. WESTHAFFER.

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EDITORIAL

Rev. H. C. Morrison.

LETTER TO REVEREND BILLY SUNDAY.

No. V.

My Dear Brother:

After thinking over the matter, I have decided to write you one more letter.

I have been impressed with the fact that it takes a tremendously strong man to stand up against two influences that have brought the downfall of many men—great popularity, and great wealth.

The Evangelist Mills was once a powerful preacher, a devoted believer in the inspiration of the Scriptures and the saving power of Jesus Christ. I have heard him preach with remarkable power and effectiveness, but he could not stand the glorification and flood of money that people poured out upon him, and alas! poor Mills! he has turned his back upon the truths he once preached with such remarkable fruitfulness. A man can stand justification and sanctification in this life, but he cannot stand glorification. When the people get to glorifying a man here, he generally goes down, and when the money pours in upon a man in great sluices he is in remarkable danger that his conscience becomes drowned under the flood of gold, and his eye of faith becomes dimmed with the glitter of the eagle.

A man like yourself is not to be blamed because of large sums of money that come his way. When tens of thousands of people are blessed under a man's preaching, they like to express their appreciation of his service in a substantial way. Perhaps you know that John Wesley earned about \$400,000.00 with his pen. He, like St. Paul and a good many others, received little or nothing for his preaching, but John Wesley died poor. The money that came to his hands he regarded as the Lord's and as it was poured in, he poured it out.

The Lord Jesus has some very clear-cut statements with reference to the danger of riches. In Mills' case, he became so popular, and the people got so tremendously under his influence, and there was such a high tide of humanism, the people seemed to forget everything and everybody until Mills actually believed he could convert people. He once said to a friend of mine that, "he could sit

and talk to a man and so propel his own mind and thought into the man's mind and thinking that he could change him, break up his bad habits, and send him out an entirely different man. It seemed that he got to trust in human magnetism and the domination of one mind over another, rather than in the power of the Holy Ghost, and the virtue of Christ's atoning blood.

If a man should find himself becoming too popular, and too rich, there is a way to protect himself. Simply put the standard a little higher. You remember that Jesus Christ was followed by a great multitude on one occasion, and He lifted up the standard so high that most all of the multitude turned back from following after Him. Those who were simply under the spell of human excitement, without any genuine love for the Lord Jesus, fell away. If a man in some great audience of enthusiasts who are fairly wild with the tide of religious excitement, should take for his text: "Without holiness no man shall see the Lord," and if he should show how man is naturally a fallen and sinful being, impure in his heart, unclean in his thoughts, desires, and tendencies, and that all of this carnal nature can be crucified, washed away with the blood of Jesus, and that the man who once became angry, struggled with lustful desires, and unholy emotions can become inhabited by the Holy Ghost and kept by power divine; that this great work is of the Lord and that man's part is to simply commit and consecrate himself to God, and as a patient would put his life into the hands of a great surgeon, take ether, go away into unconsciousness and under the searching, keen blade in the steady hand of the operator, after removing the diseased organ, come back to consciousness with the disease eradicated; just so the believing heart, conscious of remaining sin in the soul, gives himself into the hands of the great Physician, the mighty Christ, Who alone is able to save to the uttermost; Who suffered without the gate that He might sanctify the people with His own blood.

A few powerful sermons on this mighty subject, this mountain peak doctrine of the Bible, this one great qualification that fits men to rise into the third heaven and worship at the feet of the Infinite among angels and seraphims; I say a few sermons on this subject will have a tendency to puncture the tire of mere human enthusiasm and hurrah, and bring the people into sober thinking and send many an enthusiast, who has no notion of yielding himself and his all completely to the Lord, away, possibly to come back to the tabernacle no more.

We rejoice in the tremendous blows you deal to the popular sins of the day, but people will hear these things and cheer, who would become indignant if they were called upon with a voice of holy authority to seek the cleansing power of Jesus' blood, to give their hearts and all they have and are over into His hands to be made whole, through agonies and blood and sweat of the Christ who died that we might be made free from sin.

A few times in my very early ministry I let fall from my lips while in the pulpit, some modest insinuations against the doctrine and experience of entire sanctification, the great old truths so dear to the heart of St. Paul, John Wesley, John Fletcher, Adam Clarke, and the mighty Methodist preachers who, under God, planted Methodism upon this continent and made it one of the most powerful religious forces in the whole history of this nation; I say, a few times in my ignorance, enthusiasm, and conceit I let drop a few sentences against this great doctrine and those people called "the holiness people." But as I came to a better intelligence, a better understanding of the need of the race, and the fullness of the atonement, of the eternal logic of religion, the one purpose of the great God to separate from man that which had separated man from Him, and to bring him back into perfect accord and harmony with His will and communion with Himself, when these great truths broke in upon me with the light of a conflagration, I trembled and perspired and panted and wept over my thoughtless words, as every other man must do, who has been guilty of such words.

The men who have opened their mouths against the Holy Scriptures, against the deity of Jesus Christ, against the all-atoning merit of His precious

blood, against His power to cleanse and purify and make holy the hearts of those who come to Him and trust in Him, somewhere in this universe, sometime in the history of their souls, in this world or some other world, they must eat their words, they must confess their ignorance, they must admit the unreasonableness and disloyalty of their utterances. The great God who called order out of chaos and laid the foundations of the universe, who flung the stars out in their beautiful order, who set the furnaces of more than fifty millions of suns on fire, who governs and controls all things, who fills all space, is infinitely holy. He hates all sin; He is set for the destruction of sin. He gave His Son that we might be purged and delivered from sin. He has planted the artillery of His thunder to speak out against sin. He unsheathed the sword of lightning to cut down sin; He has scooped the bottomless pits of hell in which to punish sin; He has torn from the tender heart of His infhite love His Son, and given Him to redeem men from sin, to pardon our transgressions, to cleanse away all uncleanness, to make us so pure in heart that we would not be embarrassed to walk the gold-paved streets of the New Jerusalem amidst the songs of seraphs and the swish of the wings of cherubims. That God has called us to holiness. He has provided in the atonement all that He has asked. Calvary is as tall as Mt. Sinai. There is nothing required in the law that is not provided for in the gospel. There is nothing provided for in the gospel that will not be demanded in the day of judgment. A gospel that leaves out holiness is not the "power of God unto salvation;" a religion that leaves out holiness, leaves souls out of paradise.

God is a great creator! man is a great creature! It takes a great salvation to save him, to satisfy his soul, and that salvation is abundantly provided in Jesus Christ. The Holy Ghost is in the world to apply the atonement, to seal and inhabit the children of God, to magnify Jesus Christ above all men, and all devils, and all unbelief.

Let us preach a great salvation. Let us offer the people something that asks for all, and gives all. Let us herald a Christ mighty to save to the uttermost.

Yours for the proclamation of a Redeemer who can save all men from all sin,

Wilmore, Ky.

H. C. MORRISON.

INCREASE OF CIRCULATION.

We are profoundly grateful to our friends for the increase in circulation of THE PENTECOSTAL HERALD. We do not believe there has ever been a time when our readers appreciated the paper and its work more than they do at the present. We feel that in the providence of God it has been raised up at a time like this, not only for the spread of scriptural holiness, but for the defence of the Bible, and become a channel through which the great common people who believe in the religion of the Lord Jesus as revealed in the Holy Scriptures, can express themselves and bear witness to the faith that is in them.

We believe it is easily possible for the readers of THE PENTECOSTAL HERALD, who really love the paper and the principles for which it stands, to double its circulation. This would add wonderfully to the possibilities of the paper and the great good work for which it stands. Send for some sample copies and make THE HERALD a regular visitor in the home of your neighbor. We want, in the not distant future, to inaugurate a great ten-days' campaign for the increase of its circulation and we want a host of our friends to participate in this good work. We earnestly desire that all those who feel that the paper has been a help and blessing to them, to help make the paper a blessing and help to some one else. We think there has never been a time when the growth of the paper was so rapid and more substantial than at the present, and we are confident there has never been a time when the need for such a paper was so great as at the present time.

Are you interested in the spiritual welfare of some one? Try sending them THE HERALD for one year and pray that it may be the means of bringing them into the fulness of the blessing. It's worth while.

CHINKS IN A MISSIONARY'S FENCE.

E. STANLEY JONES.

Since I wrote last I have had some blessed opportunities for service for the Master. I had the morning meetings in the Northwest India Conference. God was with us in blessing and power. At night I preached in the British Wesleyan Church and souls came to God.

In the Northwest India Conference the greatest movements that are taking place in any mission field in the world are taking place. One D. S., Dr. Buck, retired this year from his district. On that one district he has seen 50,000 people baptized. This can scarcely be duplicated anywhere in the mission world. Dr. Buck has spent the best part of his fifty years of mission service in this one field. What a glorious life!

One native brother, who had been counselled not to baptize the people too fast, reported, with an air of apology, that he was afraid he would have to report 3,000 baptisms this year from his circuit. Apologizing for having baptized so many people! Would God that there were some more such apologies!

And yet people hesitate to send money to help on such movements as these! The Christian Church has never faced such opportunities as it faces in India. And the Christian giver never had a richer opportunity for investing his money.

At the session of our Conference just closed I was made the D. S., of the great Lucknow District. Did one not feel God thrusting him into such a place he would naturally shrink from such a task as managing the affairs of such an important field. Here there are two great Methodist Colleges, the Isabella Thoburn College—the largest college for women in Southern Asia, the Reid Christian College, the Methodist Publishing House—the largest publishing house of our church in the mission field, the largest Hindustani congregation we have in India, numerous small schools, about a hundred preachers and about that many Bible women and about five million heathen to work among. Surely this is a task set before one that must drive one to his knees for help. This is all beside the work at Sitapur which we will retain, for it is a part of the Lucknow District. Our headquarters will be at Sitapur as before. In any year the task is one that one would run away from, but it is doubly hard this year with the famine on. Everywhere I go from the preachers and the people comes the cry for help. Preachers who are supporting a family on five dollars a month and less, cannot be expected to bear up very long under famine conditions. Most bravely are they doing it in many places. Many people who were getting two meals a day are now getting one. Having no work in their villages our Christians get scattered in search of work and food. We wish we had the money to make it possible for them to stay in their villages, for often when they get scattered they often mix back in heathenism and are submerged again. It is a time to test our faith, but infinitely more is it a test of their faith, for often their heathen neighbors who happen to be wealthy offer the poor Christians help on the condition that they give up their new religion. It is a great test. Who of us would like to face it? The little children, especially, suffer. Many are applying to be taken into our schools. I hope that friends will make it possible for me to take them in. Write to me and tell me that at least you are praying God will raise up helpers at this critical time.

I was standing in the bazaar the other day with my preachers. A large crowd was around us and there was intense eagerness in their faces to hear the Word of God. The man who was talking proclaimed with boldness the Lord Jesus. What stirred my heart was the fact that this brother was a convert from the lowest and most despised classes. In the olden days the law said that he must keep at a distance of about fifty feet from a Brahman lest he defile him. If perchance he should hear a word of the Vedas read he should have boiling wax poured into his ears for the presumption of opening his ears to hear so holy a book. If he should quote a word of the Vedas he should have his tongue pierced with a red-hot iron. But now, wonder of wonders, this same man is standing boldly

in public teaching these proud Brahmans who had made these laws and they are meekly listening, for there is power in his words! This is what Christianity is doing in India. And in the school-room? There we have the children of Brahmans sitting in classes whose teachers are Christians who were converted from this caste.

The other day in Sitapur we had a large meeting for the purpose of influencing the people to consent to raise the marriage age of their children. A Christian lady had charge of the meeting. A Brahman Conference was on at the time. There was great rejoicing among the progressive leaders of this Conference when the Conference passed a vote to raise the age of marriage of their girls to twelve years. They considered this a great step forward! And it is, when we remember that in the meeting cases were cited of a man of fifty marrying a girl of five. And if her husband should die she could never marry again, but live the life of a despised widow for the balance of her days. It was a grand sight to see about fifty young men come forward and promise that they would not marry until their school days are over. Pictures were shown of child-mothers who were bed-ridden invalids through life on account of the suffering that inevitably follows in the wake of this hideous practice. And do not think that this is among the uneducated alone. Not at all. Graduates of the university are guilty of the same thing. And why is this done? Simply because every Hindu man wants a son who, when he dies, will perform the ceremony of taking a long pole and hitting the skull of the father when he is on the funeral pyre so that the spirit will leave the body and go to its rest. If there be no son, who will thus do this last service for the father? The spirit in time, will come out of the body but will wander about as a ghost all forlorn and sad and weary. Hence child marriage—at least this is the principal reason for it. Christianity is turning the white light of its teaching in on this darkness and there is much squirming going on. Blessed be God for Christianity! I am glad I am a Christian! And if you, dear reader, were with me here in this land and see what I see, you would say a deep "Amen."

Sitapur, U. P., India.

BUD ROBINSON'S CORNER.

WHO IS THE CHURCH FIGHTER?

I have been studying a good deal of late about church fighters. That is a very common expression among people who reject holiness as a second work of grace. With them, about all the people who object to worldliness in the church, are said to be church fighters. I have been wondering just what a church fighter is.

If I were to pass through your apple orchard and find a number of trees that were dead at the top and ready to tumble down, and I were to tell you I had discovered that several of your apple trees were dying at the top, would that prove to you that I was opposed to apple orchards? Would it prove that I did not love apples?

Nowadays, if a man sees something in the church that is liable to do a great deal of harm and, if he speaks of it, he is said to be fighting the church. If I were to say that a Christian would be much better off if he did not use tobacco, and that it would be better to not hold membership in any of the secret lodges, and that church members would be better off if they did not attend the theaters and shows, and if I felt that a church entertainment would be harmful to the spiritual side of the church; if I were to take that position I would be lined up at once as a church fighter.

You might study it along this line; if I am opposed to the thing named above could that be called fighting the church? If so, doesn't it prove that these things are a part of the church? How

could my opposition to these things be construed to be fighting the church, if they were no part of the church? Really, after all is done and said, are moving pictures, theaters, circuses, and secret orders a part of the Church of Jesus Christ? If they are not, and if I am a church member and opposed to such things, how could it be called church fighting?

In one city that I was in, I felt called to warn the church members against playing cards and dancing, and it made the leading members so mad they spoke out in meeting and said, "We will never give him a penny for fighting our church and pouring out his abuse on us and our church;" when it is a fact I had not even said one word about their church doctrine, government or polity in any way. Because I was opposed to dancing and card playing they thought I was opposing their church. That looks like they thought their church was a dancing parlor and gambling house.

Now, let's study it under another light: Is it not a fact that the only man in the universe that is a real church fighter is the man who doesn't live right in the church? While I am opposed to all manner of worldliness in the church, and am in favor of everybody living as pure, clean and holy as the blood can make them, I am supposed by many to be a church fighter; at the same time the crowd that dances, plays cards and hangs on to the moving picture shows, theaters and lodges are said to be loyal to the church. They will dance all night and at the same time claim to be great lovers of "Old Zion," as they sometimes call it. I will keep out of the dance and live pure and holy and they are of the opinion that I am opposed to their church, when anybody can see that I am in love with the church, while they are the church's greatest enemy. If they are not the church fighters of this age I am the worst mistaken man above ground; but we leave that for the people to settle as they read and study the question.

It always has seemed strange to me that a man who lives pure and holy and clean in the church and opposes everything that is bad, should be called a church fighter, while the crowd in that church that dance, play cards and go to the show are supposed to be the best friends to the church. To illustrate: One morning on a big camp ground a preacher who belonged to several leading lodges and was about covered with his large badges representing the different lodges, gave his testimony and said, "Oh brethren, I do love Old Zion so well today. Oh, the old Mother Church, how dear she is to my heart. Oh how I love her." I said, "Brother, do you love Old Zion as well as you love the lodge?" He said, "Oh yes, a thousand times better." I said, "Let's see if that is so. Is it not a fact that you take money out of the treasury of Old Zion and go down and pay your lodge dues? Is it not a fact that you never did go to the lodge treasury and take money out of the lodge to pay your church dues? So if there is anything on earth that is real clear to a thinking man, it is that you are a better lodge man than you are a church man." He thought I was a church fighter, and I was putting all that I made into the treasury of the Lord's house, while he was drawing it out and paying lodge dues with it.

After all, whom do you think is the church's best friend? The man that puts his redeemed manhood into the church and walks with Jesus in white, or the man that hangs on for a good job and for the money he gets out of Old Zion and lives crooked in the church? As you read and study, think on these things and then get down on your knees and ask the Lord to so fill you with the Holy Ghost that you may never do or say a thing that will bring the church of the blessed Son of God down on a level with the affairs of this old world, and see if the Lord doesn't make it real plain to you that the hardest church fighter on earth is the man or the woman who belongs to the church and to the world at the same time; and see if you don't think that the best and truest friend the church ever had was the man that lived the purest, cleanest and holiest in the church, and who was opposed to everything that would pull down the church that Christ bought with His precious blood.

Letters From The People

ELIZABETHTOWN, ILLINOIS.

As my time has expired to *The Herald*, and while sending in my renewal I will write a few lines to its columns.

I am eighty-four years old and the great cycle of time is bringing me to the shore of the sea of life, where I shall meet my great Redeemer and loved ones that have gone on before. I want to thank Bro. H. C. Morrison and others for their many articles that they have furnished in *The Herald*, which has increased my faith in my Lord.

The Herald is a welcome guest in my home and I want its companionship until death calls me from this world. Pray for me that I may grow in the faith of God, Who has been so great to me. Elizabeth Miller.

GRAVEL SWITCH, KENTUCKY

I was saved at the Alicoet camp meeting in August, 1911, under J. L. Glascock's preaching. The last night of the camp I was wholly sanctified under T. P. Robert's ministry. I died out to the sin of this world and was made alive in Christ Jesus. From that hour I have been called to preach the gospel. I have seen several souls saved under my feeble ministry for which I give the Lord all the glory. I preached my first sermon at a Methodist Church on the Bradfordsville charge, and one soul was at the altar. The Lord has marvelously blessed me. The first revival I helped in I had the pleasure of being with Bro. Roberts. We had the meeting at Pine Grove. There were fifty saved or sanctified. The people invited me back to preach for them once a month and I felt the Lord would have me go. They are fine people and some of them are fire-baptized and strong witnesses for the Master.

Bro. Roberts is one among the strongest evangelists we have ever heard. I am on higher ground than ever before. Pray that this year may be a soul-winning year.

G. B. Trayner.

WASHINGTON, INDIANA.

God has done so much for us this conference year, that we thought we could not keep silent. Last September when we came on this work it was in a very low state spiritually, with quite a split in the Second M. E. Church, the head of the work. A few folks believed in the Wesleyan doctrine but were in a manner driven out of the church. We found some very much discouraged, and a few having gone after fanaticism. Of course we had sympathizing friends on all sides, and not a few told us how we should preach; but we made it a point to stay close to the Lord.

We just closed our third revival which resulted as follows: At Bethel church, 94 seekers at the altar, 76 claiming conversion and reclamation, and 18 perfect love; at Maysville Church, 45 conversions and 8 or 10 claiming sanctification; at Second M. E. Church, five weeks' meeting, 127 conversions and reclamations, 20 or 30 in addition going on over into Canaan

land, and the church united. It is enough glory for us to think God would work through us. To Him be all the glory. P. S. May, pastor.

JACOBS, KENTUCKY.

I left home on November 25, headed for Ava, Mo., to investigate the proposed holiness college four miles north of Ava, and to hold a few meetings in the Ozark Mountains, with a view of locating near the school if things looked well.

My first meeting was in Ozark County, fourteen miles south of Ava, at the Clarke Schoolhouse.

December 16, I went to Mt. Zion, the name of the proposed college to investigate the prospect of the college and vicinity and of holding some meetings. They have bought 360 acres of land for the college and are offering to sell lots in the town, and small tracts of land. I hope they will succeed in building the school, for they have a nice place to build.

I went east of Ava and preached three sermons then to Whites Creek schoolhouse, but the snowstorm came and we all froze out and I left for home. Coming by dear old Asbury College I stopped three days with Bro. John Kendall. I visited the college on Saturday and saw Rev. H. C. Morrison, the beloved president of the college, and had an interesting talk with him. I took dinner with Prof. J. W. Carter, a fine preacher and a teacher in the college, and a fine man. The sweet atmosphere of love for each other was manifested by all at Asbury. They treated me, a little backwoods, sanctified, local preacher, like a king. That is Christlike; we prove our love by our works.

Sunday I visited the Methodist Church, a fine structure, and heard the Rev. Clarke, pastor, preach a fine sermon, at close of which some came forward for prayer; one was sanctified and one joined the church.

Rev. J. B. Kendall, the flaming evangelist, drove me to Nicholasville to catch the electric car, so I could reach home on time. I gave H. C. Morrison six subscribers to *The Herald*, secured in Missouri. A thousand blessings on the editor, his staff and all readers of *The Herald*. Yours under the blood, John C. Porter.

McVILLE, NORTH DAKOTA.

Dear Herald: We have had you in our home for many years, but I have never before written to you. We love you and you are always received and read with pleasure. May God bless you more abundantly this coming year, is my prayer.

In November we had Rev. J. M. Taylor, (conference evangelist of the North Dakota M. E. Conference) to assist us in the Methodist Church in Hillsboro, N. D. I am sure God led us in choosing him and we were so glad that he could come. Mr. Taylor is a powerful preacher and a mighty man of God, and God honored His work and our faith, and gave us a gracious meeting and a glorious victory. We give God all the glory. God alone knows the results of that meeting, but

we are sure that between 40 and 50 persons were either saved or sanctified. We hope and pray that all may be true to God and the good work will go on.

When we were through in Hillsboro, I came here to McVile, N. D., to assist Rev. Jacobson in special meetings, and God has honored our work here in mighty power. The tide has risen higher each day until the river of salvation and blessing and glory is just overflowing the banks, and it is a glorious shout of victory. I don't know when I have experienced such freedom and praise and demonstration of joy among the people. Souls have been saved and sanctified and most of the converts are very young men. It is a wonderful meeting. I am always yours in the love and service of Jesus, Marie Danielson. Hillsboro, N. D. Evangelist.

ORLANDO, FLORIDA.

Dear old Herald. I say old Herald, not on account of your age as a paper, but because of that you herald; the truth that existed before the world was; the holiness of God given to man; manifested to the world in the person of the Son of God; required of all men in order to eternal life; "without holiness no man shall see the Lord." I love you and your truth. For years I have read your pages and when I fail to receive you, I at once feel I am minus a friend. I truly need your encouraging reports from evangelists, far and wide; from pastors, at home and abroad; from the great writers of your columns on the leading questions of the day as "Holiness or Hell," "The American Methodist League," "The Christian and Money," the "Prohibition Movement," the "Coming of Christ," etc. In order to the glory of God and ultimate salvation of the world, may you continue.

In closing will say to my many friends, today finds wife, Norris, Norman and myself in Orlando, Fla., enjoying the pleasant atmosphere, blooming flowers, excellent fruits and vegetables, for which this country is noted. Above all we are kept by the power of God through faith unto everlasting life. Pray for us, for we pray for you. "Be thou faithful unto death and I will give thee a crown of life."

Sincerely,
Rev. E. N. Metcalfe.

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The Herald's Introduction

To The

Sunday School Lesson.

By J. Gregory Mantle.

LESSON FOR MARCH 22.

The Narrow Door to the Kingdom.

Luke 13:18-35.

Golden Text.—Matt. 8:21. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

Adopting our usual custom we take out of this lesson a section that is full of admonition and instruction. It is the answer of Jesus to the question, "Are they few that be saved?" This question is frequently asked today, and it is worth our while to notice how the Lord dealt with it. He did not answer it so as to satisfy the curiosity of the questioner. The secret remains a secret. The answer of Jesus is directed to us all. "Few or many," Jesus replied in effect, "do you strain every nerve to force your way in through the narrow gate, for multitudes will endeavor to find a way in but will not succeed."

The Atoning Savior and the Open Door.

"So He drove out the man; and He placed at the East of the Garden of Eden the cherubim and the flame of a sword, which turned every way to keep the way of the tree of life." (Gen. 3:24). How little we realize what it cost to reopen that way. "When He had by Himself purged our sins, He sat down on the right hand of the Majesty on high" (Heb. 1:3). The sacrifice for sinners was offered and accepted. The door which man's sin had closed was again opened. God was glorified, the rights of His throne were vindicated by the blood of the sacrifice sprinkled on the mercy seat. All the perfections of God's character were displayed in their full glory, and the principles of His moral government maintained. And now the door is flung wide open, and the gracious invitation goes forth to every creature: "Whosoever will let him come and take the water of life freely." God is now free to receive to Himself, and to pardon with overflowing love all who come by faith in the finished work of His dear Son. You need have no doubt, no fear, no trembling, no perplexity, no misgiving. You can enter the open door unafraid and unashamed in simple reliance on the work Christ has accomplished.

Napoleon's Runaway Charger.

The charger of Napoleon once bolted while the Emperor was in the saddle. A private sprang out of the ranks and, at the risk of his life, caught the runaway, and stopped his mad career. "Thank you Captain," said the delighted Emperor. "Of what regiment sire?" inquired the private. "Of my own Guards," said the Emperor. The private quietly walked over to the camp of the Guards, and entered the officer's tent. "What does this fellow want?" said one officer to another. "Excuse me," said the private. "I am a Captain." "Who said so?" they asked in astonishment. "The Emperor," he replied, and unchallenged he took up his new duties. So may we, by taking God at His word, enter unchallenged through the narrow gate

and finally into heaven itself, for "Who shall lay anything to the charge of God's Elect?" (Rom. 8:33).

The Outside Crowd and the Narrow Door.

There is a great difference between the words "strive" to enter, and the words "many shall seek to enter in." The first word means agonize, or as Weymouth translates it, "Strain every nerve." The second word refers to the seeking which is based on carnal familiarity; the familiarity of men who had eaten and drunk in His presence, and in whose street He had taught, (verses 26, 27). Bunyan's picture of the Palace Beautiful is a splendid illustration of this. He saw outside the Palace a crowd of loiterers. These represent the seekers, the people who imagine they will by some good fortune, some day get into the Palace, but who never agonize to enter. While he watched, a man came up of resolute countenance, and said to him who sat at the entrance with an ink horn before him, "Sir, put my name down!" Then, Bunyan says, he pulled his helmet down over his head, drew the sword from its scabbard, and proceeded to hack and hew at the armed men who contested his entrance to the Palace. As he fought his way in, says

Bunyan, I heard sweet voices from within singing:

"Come in, come in, Eternal glory thou shalt win!"

That is the spirit that Jesus commends, the spirit that triumphs over every obstacle, and makes light of every difficulty. Are you a "striver" or a mere "seeker?"

The Risen Master, and the Shut Door.

Jesus is the Master of the House. He opens and no man shuts; He shuts and no man opens. He has a perfect right to fix His own terms. Unless we submit to His terms and resolve to come into the Kingdom in His way we shall find ourselves excluded. To all who claim admission because of some casual familiarity He will say: "I know you not whence ye are; depart from Me all ye workers of iniquity." Oh, enter, enter, before the Master of the house arises and shuts the door, and you hear Him say: "Too late! Too late! Ye cannot enter now." The people who are in the greatest peril are those who know the truth but do it not, who see the way but take it not.

OIL CITY, LOUISIANA.

Being a reader for some time, and one of The Herald family, I would like to send you my testimony. This

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Accomplishing a great reform

THE HUGHES' Insurance
Investigation of 1905, found that all life-companies were heavily burdened by agency-expense which came out of the pockets of policyholders, of course.

Press and public agreed that the elimination of the agent was the great reform needed.

The Postal Life Insurance Company was organized that same year to help work out this very reform.

It has done its part by demonstrating that the business of life insurance can be done direct: it has thus done business successfully for more than eight years; it does not employ agents at all but gives the public the benefit of the saving thus effected.

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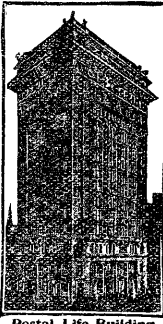
In subsequent years policyholders can deduct the entire agent's renewal commission of 7½% and an office - expense saving of 2%, making up the **Annual dividend of 9½%** guaranteed in the policy.

AND IN addition, the Postal pays, every year after the first, the usual contingent dividends earned by the policy.

Agents, of course, find it hard to compete with the Postal: they fight it and get certain easily-influenced insurance periodicals to help them.

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Write and find out the exact sum the Company will save you at your age on any standard form of contract—Whole-Life, Limited Payment Life, Endowment, Joint Life or a Monthly-Income Policy.

Call at the Company's office if convenient, or write for full official information. Simply say:

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In your letter be sure to give:

1. Your full name.
2. Your occupation.
3. The exact date of your birth.

No agent will be sent to visit you; the benefit of his commission goes to you because you deal direct.

leaves me with an experience blood-red, snow-white, and sky-blue. Thank God, for his saving and sanctifying power. If any of The Herald readers know the address of Bro. Q. L. and Bro. W. E. Bennett please write me at Oil City, La., Box 17. Your sister in Christ,

Mrs. C. E. Darden.



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CONTRIBUTED

WHY SHOULD I?

W. J. Jackson.

Why should I fear to stand up for the right,
Or why should I stoop to do wrong?
Why should my heart harbor hatred or spite
Toward one of the world's countless throng?
Why should the gloom all around me descend,
Or why should my pathway be dim?
Why should I not follow my Savior and Friend,
And forever be happy in Him?

Why should I fear, though the multitude stand
And assail me in manner unjust?
Why should I bow to their sinful demand,
Or do what they tell me I must?
Why should I not stand like the martyrs of old,
Who knew not the meaning of fear?
Why should I be tempted with silver or gold
While Jesus, my Savior, is near?

Why should I care when the critics arise,
Pouring out their vile wrath upon me?
I'll trust ever in Jesus who heareth my cries
And stills the wild wave of the sea;
And though I, like Him, to the cross may be led,
All the powers of death I'll defeat:
I'll wear the cruel crown of thorns on my head
To sit 'round the throne at His feet.

Why should I care when old friends turn away
And leave me when love groweth cold?
There's a Friend whose great love keeps me day after day,
And He shelters me safe in His fold.
As men hated Him, so shall they hate me;
But I'll pillow my head on His breast
'Till I hear the sweet plaudit, "O blessed are ye,"
Come to me and the weary shall rest."

O, yes, I'll be true to my Savior, my King,
For He keeps me wherever I go;
Through the dark valley His praises I'll sing,
For He'll be with me then, well I know;
He will walk by my side when the way groweth dark,
And the sky with great clouds is overcast.
I know, through it all, I am safe in the Ark,
And shall see my Redeemer at last.
Bourbon, Mo.

A MINISTER'S SOLICITUDE OR HEART TALK TO CONVERTS.

Rev. C. K. Spell.

Like as a father is concerned for his children, so a true minister is solicitous for the welfare of those converted under his ministry. Permit me to express my solicitude for you, my dear children, in Christ. "for God is my record (witness) how I long after

you all in the bowels (yearning affections) of Jesus Christ."
I do want you to "give all diligence to make your calling and election sure." Just the thought of you failing to get to heaven brings pain to my heart and tears to my eyes, and a prayer to my lips. O, I pray that God will help you through all your hard places and bring you to the home of the good in the sweet by and by. I feel like saying with Bud Robinson, that if you don't get to heaven I'll go out and sit down on the doorsteps and cry a thousand years.

"How have you been getting along since I saw you? Had some trials have you? Well, that isn't bad for you: "My brethren, count it all joy when ye fall into divers temptations knowing this, that the trying of your faith worketh patience." Paul said, "We rejoice in tribulation also knowing that tribulation worketh patience." Peter said, speaking of our great salvation, "Wherein ye greatly rejoice though now for a season if need be ye are in heaviness through manifold temptation that the trial of your faith being much more precious than gold that perisheth, though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ."

Have you lapsed into some sort of sin? Don't despair, don't give up. I have done the same thing in my Christian life. But I didn't give up. "If any man sin we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." This doesn't mean that provision has been made in the atonement for our sinning with impunity, but rather that provision has been made for our recovery from an unfortunate lapse into sin. So if you have sinned go to your knees with penitence and confessions and you may be restored.

Take time for prayer and Bible read-

ing each day if you would grow in grace and in the knowledge of Christ.

Press right on into full sanctification. That will make your Christian life easier, happier and more fruitful. Pray for full sanctification every day until you find it. You can find.

If I can be of any service to you in your Christian life don't fail to write me. Don't write on any other subject or for any other purpose than to get help. Put in a stamp for reply.

Good bye for this time. May God bless you. Pray for me daily.

Wilmore, Ky.

NOTICE!

Any one desiring my help in revival work, write me at Eddyville, Ky. I sing and play, exhort and pray.

L. E. Hurt.

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Pentecostal Publishing Company,

Louisville, Kentucky.

AN EXPERIENCE.

At about the age of seven years I felt impressed to go out alone for secret prayer, and so great was my joy in that prayer that I determined to go the next day, and I continued, thus forming the habit of prayer.

At the age of ten years I made a public profession of Christ and joined the M. E. Church, South. Then the evil one tempted me making me believe I had done all that was necessary to secure a home above. I left off my secret prayers and for two long years I drifted from God; until at the age of twelve I felt that I was a lost soul. After passing through what seemed to me an awful struggle, surrounded by dense darkness, God forgave and flooded my soul with light and joy. The next eleven years were a mingling of defeat and victory, but my soul longed for continual victory. At the age of twenty-five or six there came into my hands a copy of "The Guide to Holiness," also "Wesley's Account of Christian Perfection." When I read them I felt that I needed what they taught.

During the eleven years that intervened between the time I found Christ in forgiveness and this event, I had left my childhood home in Virginia, and spent a year in Texas. From Texas I went to Kansas and had married, and was in my own home when this event occurred. I had been raised and taught by Christian parents, but they at that time were ignorant of the great experience of sanctification. I spent the most of my conscious hours in prayer for about two weeks, when the Holy Ghost came upon me in wonderful power. I could as easily doubt my own existence as to doubt that I was gloriously baptized with the Holy Ghost.

We learn in God's word that the devil comes to us as an angel of light. He soon came to me, and it couldn't have been plainer had I heard the audible voice. He said, "That was a wonderful blessing, but it was not sanctification; there is no such experience." I thought it was the still small voice of God and I didn't even think to pray over it but drifted on; a deadness and blindness crept over me but I didn't see the cause. I almost lost my justified joy.

About seventeen years ago God sent us a pastor that professed holiness: my father began taking **The Pentecostal Herald** and I again got the light. saw what a mistake I had made, and began to seek for the experience again but did not obtain it until six years ago. What a change it made in my life! When persecutions came joy filled my heart instead of anger. How I loved God; how I loved His word and **The Herald** and good books.

I've been trying to lead the lost to Christ and to go and do whatever God wills I should do. God bless **The Herald** and the cause for which it stands.

Hattie Hinch.

TITUS—A COMRADE OF THE CROSS.

During the year 1894 the publishers of this book offered \$1,000 for the best Life of Christ. You cannot doubt after reading this book of universal merit that it deserved the prize. The descriptive narrative, along with the experiences of the supposed characters who were in intimate relationship with the Master and His disciples, give you a fresh interest in this

"old, old story." The interest of the thoughtless is captured in the very beginning and held, stirring the emotions and thrilling the heart with gratitude, love and praise.

The author has given traditional names for the thieves who were crucified with the Savior and these characters and others so throb with life that you feel just such a band must have figured in that terrible tragedy. The most authentic knowledge of the customs and people of those days, was gathered from Dr. Geikie's "Life and Words of Christ," also works by Edersheim, Stalker, Farrar, Hanna, Beecher and others, together with commentaries and Smith's Bible Dictionary and leading books of travel in the Orient.

Florence Morse Kingsley has written a book that fulfills its purpose, "bringing the Jesus of nineteen centuries ago into our lives to-day—a real, a living Jesus, as tender, as loving, as thoughtful of His children who are upon the earth now, as He was with the dwellers in Palestine." Suitable for young people as well as the old. Order from The Pentecostal Publishing Co. Paper bound copy for only 10c postpaid. A beautiful, attractive and serviceable copy bound in cloth with gold letters for only 28 cents. Stamps accepted.

Mrs. Thos. B. Talbot.

A mother asks prayer for her daughter who has lost her mind.

Bungay's Knockout Felts 59¢
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These Letters Will Show You How Members Like Their Purchases

Winston-Salem, N. C., Jan. 6, 1914.
Sunny Side Ave. 2114.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received your machine and like it very well. You will find enclosed money order for the balance due on this machine, \$7.95. Please send me receipt in full for same. I am sure that I can sell some of your machines. Will send you some names later.
Respectfully,
MRS. D. C. ROSE.

Shilo, Ga., Jan. 2, 1914.
Religious Press Co-Operative Club, Clinton, S. C.: Gentlemen: You will find enclosed \$7.50 for first payment on machine. I am still pleased with my machine.
MRS. E. BUCHANAN.

Dunedin, Fla., Jan. 5, 1914.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: Received machine and like it fine so far. Find enclosed check for payment on same, and oblige.
MRS. N. A. CROUSE.

Alto, Ga., Jan. 6, 1914.
Religious Press Co-Operative Club, Clinton, S. C.: Dear Sirs: The Dorcas No. 2 machine came Dec. 30, 1913. Wife very well pleased with it thus far. How much discount will you allow if I pay the balance at the end of this month's trial?
Yours very truly,
REV. G. B. MINER.

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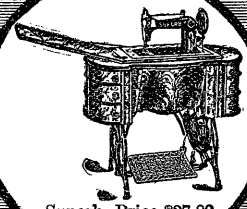
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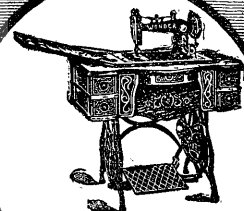
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Delight, Price \$25.90



Solace, Price \$24.65



Wonder, Price \$22.70

Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: As I have never seen any letters from Marshall, I thought I would write a few lines and if I see this in print, will come again. We don't take The Herald, but my Sunday school teacher, Mrs. Austin, lets me have hers to read. I enjoy reading the Boys' and Girls' page very much. I am a Christian and my father is a superannuated minister. I am sixteen years of age, but I am small for my age. I have a twin brother, but we do not resemble each other at all. Who has my birthday, July 16? I would like to exchange post cards with some of the cousins.

Lalla Mae Woodson.

Marshall, Texas.

Dear Aunt Bettie: I like to read the letters on the Children's Page. I have just got through reading some of the letters. I wrote to The Herald once before and I did not see it in the paper. I hope this will escape the waste basket. If I see this in print I will write again.

Ark, Miss. Ophelia Wilson.

Dear Aunt Bettie: I thought I would write a few lines to The Herald. I enjoy reading the Children's Page. I live on a farm. I am eight years old. My birthday was January 29. I go to school every day I can. I wrote before but I did not see it in print and I thought I would write again. Will write again if I see this in print. Harvey Wilson.

Ark, Miss.

Dear Aunt Bettie: May I slip in the back door and have a little chat with the girls and boys? I guess most of you are in school studying hard. I am going to school now and studying in the 6th grade. My teacher's name is Miss Adams. I love her dearly. I will write more next time. Lovingly,

Luna, La. Bertie Hilburn.

Dear Aunt Bettie: I have just been reading the Children's Page and thought I would write for the first time. I am eleven years old; my birthday was February 10. I am going to school and am studying the fifth grade. Mother takes The Herald and I enjoy reading the Children's Page. I go to Sunday school every Sunday. I am a girl. I have two sisters and four brothers; have three sisters dead. I am the baby girl.

Luna, La. Bertie Hilburn.

Dear Aunt Bettie: This is my second letter to The Herald. I have one sister. She is four years old. I got a card from one of the cousins today. I live about three-fourths of a mile from the schoolhouse. We have a nice school building.

Hickman, Cal. Zelma Long.

Dear Aunt Bettie: This is my first time to write to the Children's Page. My birthday was Nov. 3. I am 13 years old. I weigh 18 pounds. I have brown hair and black eyes and have dark complexion. I go to school; I like reading very much. My teacher is Miss Nora Driskell. I like music very much. I have one sister and three brothers. I am a Christian. Best wishes to all.

Roff, Ky. Mary Butler.

Dear Aunt Bettie: This is my first time to write to the Children's Page. My birthday was October 23. I was fourteen. I like to go to school fine. My teacher's name is Miss Nora Driskell. I am in the seventh grade. I am fond of reading. I have three sisters and four brothers. I am not a Christian but am longing for the time to come when I shall be.

Roff, Ky. Hallie Frank.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band? I am 14 years old and weigh 140 pounds. I have light blue eyes, fair complexion, and light hair. I live on a farm and like it fine. I have three sisters and four brothers. I go to school at Johnson Institute. I am in the sixth grade. My teacher's name is Miss Lillie Maude Andrews. I like her fine. Lizzie Rowell.

Knoxville, Ga.

Dear Aunt Bettie: Here comes another little Georgia girl to your corner. I live on a farm and like it fine. I have one sister and two brothers. I am the baby. I am twelve years old. I have blue eyes and light hair and fair complexion. I am in the sixth grade. I go to school to my cousin. Bessie Pyles and Lucile Becham are my deskmates. My oldest brother teaches school. My

birthday is June 24. Love to Aunt Bettie. Sarah Wainwright.

Knoxville, Ga.

Dear Aunt Bettie: Here I come again. This is my third letter. I haven't seen my last letter in print. I am bringing some of my schoolmates with me this time. Sylvan Glenn, the New Testament has 27 books, the Old Testament has 39. Lucas Sallars, the dimensions of the Ark were three hundred cubits long, breadth of it thirty cubits, the height of it thirty cubits. Rose Ella Glenn, Adam lived to be a man and died before his mother was born. Lucile Becham.

Knoxville, Ga.

Dear Aunt Bettie: I am eight years old. My birthday is May 13. I am in the second grade. I like to go to school fine. I have dark brown hair, and black eyes, and dark complexion. I am mama's baby. My deskmate is Lena Becham. My teacher is Miss Lillie Maude Andrews. I will close for fear of Miss Wastebasket.

Lizella, Ga. Susie Pyles.

Dear Aunt Bettie: I have been reading the children's letters and I became so interested I decided I would write too. My sister, Lucile and I were twelve years old on July the 20th. Who has our birthday? We go to school to our cousin, Lillie Maude Andrews. We go to Sunday school nearly every Sunday. I am a member of the church. What happened when Jesus was baptized? Why did Jesus submit to be crucified? Henry Becham.

Knoxville, Ga.

Dear Aunt Bettie: This is my first letter to The Herald. I live on a farm and like it fine. I am twelve years old and my birthday is September 25th. I am in the fourth grade. My teacher's name is Miss Lucile Thomaston. I like her fine. I go to school at Johnson Institute.

Knoxville, Ga. Thelma Sanders.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band? I live on a farm and like it very much. I have five sisters and four brothers. I am ten years old. My birthday is Feb. 14. Who has my birthday? I am in the sixth grade at school. I go to Sunday school every Sunday. I have black eyes, light hair and fair complexion. What became of John the Baptist? Did Jesus die for all men? Bessie Pyles.

Lizella, Ga.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band? I live in the country on a farm. I like country life better than the city life. Papa takes The Herald and I like it fine. I like to read the Children's Page. I am going to school at Johnson Institute. My teacher is Miss Lillie Maude Andrews. I am 14 years old. I am in the seventh grade at school. I have two cousins named Bettie; one of them lives in Butler and the other in South Georgia. Lillie Maude Hatchett.

Knoxville, Ga., Route 1.

Dear Aunt Bettie: This is my first letter to the Pentecostal Herald. I am 15 years old. My birthday is the 18th of April. I weigh 107 pounds. I will answer all of the cards I get from the cousins.

Big Spring, Ky. Louisa Ritchie.

Dear Aunt Bettie: Will you let a little Tennessee boy join your happy band? I go to school and in the 6th grade. Am 11 years old. I live on a farm of about 100 acres. I have a dear old grandmother whom I love dearly. I have been in the church for 3 years. Well, I will close for this time. If I see this in print I will write again. Love to Aunt Bettie and the cousins. Edward Pulley.

Prospect, Tenn., Route 3.

Dear Aunt Bettie: Will you let a Tennessee girl enter your page? I am a girl 12 years of age. My birthday is April 30. This is my first letter. I have brown hair and dark brown eyes. My father has been taking The Herald for two years. I enjoy reading it. I would like to exchange some cards with the boys and girls.

McEwen, Tenn., Box 22.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading the cousins' page. How many of the cousins like to go to school? I do, for one. I am a Christian and love to go to church and Sunday school. Guess my age; it's between ten and fifteen. With love to all.

Miami, Texas. Lorena Seay.

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B. H. Todd, D. P. A.,
Starks Building,
Louisville, Ky.

Dear Aunt Bettie: I have been reading The Pentecostal Herald. I like the paper fine. I am 13 years old. My birthday is May 25th. I am saved and sanctified. I go to school every day and am in the 7th grade. Our teacher's name is Mr. G. S. Hillhouse. Love to all cousins, Dadeville, Mo. Madge Rector.

Dear Auntie and Cousins. I have been reading many good books of late. I have just finished the "Life of Laura Askew Haygood" the great missionary, and I long to be like her in saving souls for Christ. O that we had more such women! Cousins, let's make 1914 the best ever. I have received some letters and cards from several of the cousins and will write some tonight. Will be pleased to receive more. Annie Mae White.

Thomaston, Ga.

Dear Aunt Bettie: I don't see very many letters from Texas. I correspond with Viola Scarber. I go to Sunday school and church every Sunday. My Sunday school teacher's name is Mr. Carter. Bro. J. M. Parker is our pastor. My school teacher is Mr. Conlee. Millie Teague.

116 8th St., Cross Plains, Tex.

Dear Aunt Bettie: This is my first letter to The Herald. I am twelve years old, and have red hair and blue eyes. I live in town, I am close to the church and to school. I go to Sunday school every Sunday and go to my two little brothers. I am saved and want to be a preacher when I get older. I want the cousins to write. Good-bye. Mary Stewart.

Goss, Mo.

Dear Aunt Bettie: This is my first letter to The Herald. I am thirteen years old. I live on a farm. I have to go a half mile to school. Who has my birthday, Nov. 9? I have two sisters and two brothers. We take The Herald and I enjoy reading the Children's Page. If this

misses the waste basket I will write again. Ruth Ellison.

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OUR DEAD

BONSTEL.

Little Lols Bonstel, the oldest daughter of Mr. and Mrs. Riley Bonstel, died at their home on January 31, 1914. She was four years and two months old. This was a heavy stroke upon this neighborhood, as she was sick but a few days. Little Lols was a sweet, bright, little girl and loved by all who knew her. She was laid to rest in the Oxford cemetery. Bro. G. L. Coppedge preached the funeral. She leaves a father, mother and baby sister to mourn her loss. Ethel Goodnight.

OGDEN.

Annie Mae Ogden, eldest child of Andrew and Hattie Ogden, passed to the Great Beyond, Nov. 18, 1913, at the home of her parents, near Mt. Olivet, Ky. She was born Jan. 3, 1895, and was at the time of her death, almost eighteen years of age. Three years ago, she became a member of the M. E. Church, South, and was happily converted under the ministry of Rev. John T. Linville. Her Christian experience was bright and clear, her home life one of devotion to duty; being the eldest of seven living children, she was much loved by her small brother and five sisters. Naturally gifted with a gentle, loving disposition, she endeared herself to all with whom she came in contact. Blessed with a bright mind, comely form and features, possessing natural grace, and her spirit beautiful with Christian graces, she made a fine ensemble of glorious young womanhood. While her passing was sad in the extreme, to those left behind, yet they should find comfort in this fact, "Of such jewels, the Master makes up His crown."

Mt. Olivet, Ky. Mrs. S. D. Manning.

MCCORD.

Little Joseph Calvert McCord, son of J. S. and Clara McCord, was born July 21, 1913, and January 11 his sweet little spirit winged its way back to God who gave it. He was sick one week; everything was done that papa and mama could do, but continually grew worse until God took him. He was too good, pure and sweet for this old sinful world. How thankful to know he is safe in the arms of Jesus. How sweet it will be in heaven to meet Jesus and all our loved ones who have gone on before; how sad and desolate is our home without little Calvert. There is a vacant place in our home that can never be filled. Our daily prayer to God is that we will be an unbroken family around that great white throne. This lovely bud so young and fair. Called hence by earthly doom. Just came to show how sweet a flower in paradise would bloom. When we leave this world of changes. Soon we'll meet to part no more; We shall find our darling Calvert. In our Father's home so bright. He was laid in the Moffett cemetery; his funeral was conducted by Rev. A. E. Wingham. Mrs. C. B. McCord.

ZIEGLAR.

On Wednesday, Nov. 19th, the death angel visited the home of Thomas Zieglar and claimed for its victim his wife. Fannie, as we called her, had been afflicted for some time with asthma but did not seem to be serious as she did her housework and took care of her mother who is blind and helpless as a babe. Fannie was always cheerful and greeted you with a smile; she had that old-time religion that makes us always happy. She was sanctified and ready for the Master's use.

On Wednesday evening, Nov. 19th, her husband and daughter went to prayer meeting, leaving Fannie with her mother feeling as well as usual, and on their return they found her cold in death, and the helpless mother was all that was left to tell the sad news. She could not see Fannie, but she could hear her. She said Fannie had a bad coughing and choking spell and that she told her she was going to die; she said, "Ma, I am dying but I am going to heaven." Fannie did not say any more and I thought she must be dead. It was indeed a severe shock to our community, when the news went out that Fannie had died so suddenly, but we do not grieve as those who have no hope for we feel assured that she has just changed worlds and is now with Jesus whom she loved and worshipped while among us.

Just two weeks before her death I met her at the prayer meeting and I heard her pray and then testify to the cleansing blood of Jesus. I shall never forget that night; it seemed to me she was brighter than usual, and as I sat and watched her sing these words, "Jesus keeps, sweetly keeps all the way; All my burdens He bears, every care,

Soon I'll lay my armor down,
And at Jesus' feet sit down,
And receive a starry crown over there."

I did not think that that would be the last time I would see her and hear her sing, but in two weeks she laid her armor down and went to be with Jesus. I will say husband and children, brothers and sisters, relatives and friends, live a life like Fannie and some sweet day you shall see her again.

One Who Loved Her.

EVANGELISTS' APPOINTMENTS.

REV. T. C. HENDERSON.
Indianapolis, Ind., March 1-22.
REV. D. H. WHYBREW.
Beloit, Ohio, March 9-22.
MRS. ROSE POTTER CRIST.
Norwalk, Kan., March 4-22.
REV. FRED ST. CLAIR.
Shreveport, La., March 8-29.
REV. J. E. HEWSON.
Batesville, Ind., March 16-29.

REV. BUD ROBINSON.
Sheridan, Ia., March 14-25.
REV. W. W. LOVELESS.
Beloit, Ohio, March 9-22.
REV. C. M. DUNAWAY.
Davisboro, Ga., March 22-April 5.
REV. W. J. HYDE.
Nevada, Ohio, March 4-30.
REV. I. F. HODGE.
Corry, Pa., March 22-April 12.
REV. R. M. KELL.
Bradford, Pa., March 16-30.
REV. J. L. BRASHER.
Meridian, Miss., March 20-29.
REV. A. J. MOORE.
Macon, Ga., March 8-22.
REV. JOHN F. OWEN.
New Philadelphia, O., March 2-22.
REV. E. B. WESTAHER.
Blanchester, Ohio, March 15-April 5.
REV. J. B. MCBRIDE.
Herrin, Ill., April 3-16.
REV. W. W. MCCORD.
St. John's Park, Fla., March.

REV. J. T. HATFIELD.
Van Nuys, Cal., March.



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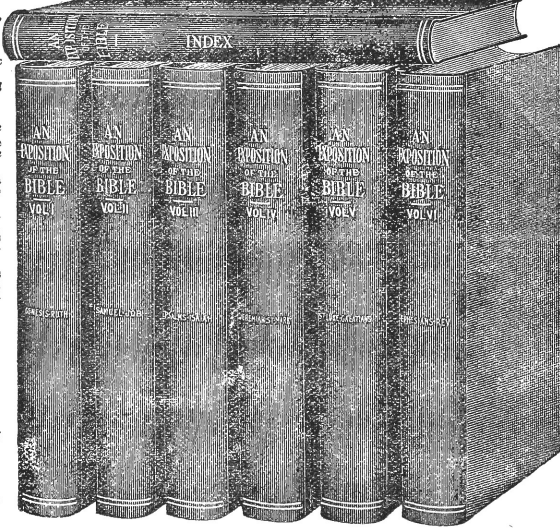
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(Concluded.)

Time—April, A. D. 29.

Place—Jerusalem, Capernaum.

Mark 7:14-23.

Verses 14, 15, 16. And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

The nature of true Christianity is a religion intended to rule us; it stands in a true and hearty subjection to God's power and dominion. The gospel dispensation is in a special manner called "The kingdom of God." A kingdom for which repentance is the proper preparation. Deliverance from sin, the great blessing of Christ's kingdom, can be valued by those only to whom sin is a burden. Truth must be owned, and duty done; and if any be offended, it is his own fault. If we please men with the concealment of truth, and the indulgence of their errors and corruptions, we are not the servants of Christ. Those plants that are not of God's planting, shall not be of His protecting, but shall undoubtedly be rooted up. What has become of the Pharisees and their traditions? They are long since abandoned; but the gospel of truth is great, and will remain. "The deceived and the deceiver are obnoxious to the judgment of God. The sin and ruin of the deceivers will be no security to those that are deceived by them. The best need to be saved by faith in Jesus Christ; and the worst only need that "Our faith receives a righteousness That makes the sinner just."

Abraham believed God, and it (his faith) was counted to him for righteousness.

Verses 17, 18. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him.

Though Christ rejects the wilfully ignorant who care not to be taught, He can have compassion on the ignorant who are willing to learn. Where a weak head doubts concerning any word of Christ, an upright heart and a willing mind will seek for instruction. Christ expects from us some proportion of knowledge, and grace, and wisdom, according to the time and means we have had. Many know Christ, who yet do not know what they might know of Him, nor see what they should see in Him. Christ expects that we should not always be babes.

Verses 19, 20, 21. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out

of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

There is no defilement in the products of God's bounty; the defilement arises from the products of our corruption. It is the heart that is so desperately wicked (Jer. 17:9). There is the root of bitterness, which "bears gall and wormwood."

Verses 22, 23. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

There is a great deal of sin that begins and ends in the heart, and goes no further. They render a man unfit for communion with God; they bring a stain upon the conscience; and, if not mortified and rooted out, will shut men out of the new Jerusalem, into which no "unclean thing shall enter."

ELKHART, INDIANA.

I have been in mission work in Chicago, for some time, both preaching and singing. My wife and I, both have a clear knowledge of Christ as a personal Savior and have experienced the blessing of sanctification. I play a trombone to advantage, also a guitar. It is my desire to enter the work as a singing evangelist with some good holiness man. Yours in Him,

H. C. Sprague.

632 Rockford St., Elkhart, Ind.

WHITELAND, INDIANA.

It is with much pleasure that I have heard of the success which has attended the publication of a book by Mrs. D. A. Brewer, of this place, entitled "Stepping Nearer."

As her pastor, I can testify to the esteem in which she is held by those who know her best, and to report that she is being greatly used of God in reaching hungry, needy souls. Her work the past year in the evangelistic field has been exceedingly blessed and owned of God. May His blessings continue to attend her in the prayer of her pastor,

C. R. Stout.

NOTICE!

To camp meeting committees and pastors who wish a good young preacher and singer to help in a meeting:

I am glad to recommend Rev. D. Barnard, who is an excellent young preacher with some experience in preaching and has been successful in holding revivals both in churches and camp meetings.

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Also Mr. Gratton who has had several years as choir leader is capable of doing excellent work in camp meetings or church revivals. Any one needing a song leader might write these young men at Meridian College, Meridian, Miss. M. A. Beeson.

Meridian, Miss.

REQUESTS FOR PRAYER.

Please to pray for a sister in bad health who wishes to be healed. Also for her husband, that he may be saved.

I want to ask the readers of this paper to pray for my mother to be

healed. She has had the rheumatism for several years, and appears to be getting worse. She wrote me that she didn't think she would ever be any better, unless the Lord healed her; she also stated that she believed He was going to do it. I want Bros. S. H. Pollitt, Enos Waggoner and Wood Hopkins to join me in prayer for her to be healed, if it is His will.

Brother, I know the Lord has healed. Last spring I had the measles, and afterward my doctor wanted me to change climate, but thank the Lord He healed me, and I didn't leave old Kentucky. Since then I have preached 130 sermons, and have gone one term to school at Asbury College, and feel as well as I ever did. I weigh more than I have for several years. Yours, saved and sanctified,

C. M. Harmon.

LOCKLAND, OHIO.

I wish to testify through the columns of your paper to the power of Jesus to heal. Last summer while scrubbing the cellar steps I fell and injured myself and since I have had a constant pain in my side. I doctored for it but to no effect. I asked the Lord to heal it and He did. I have much to praise Him for, and expect to go all the way with Him. I promised the Lord that if He would heal me I would testify through this paper to it.

Mabel C. Steppe.

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OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts. 2, 4.

H. C. Morrison, Editor.

Louisville, Ky., Wednesday, March 25, 1914.

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EDITORIAL—Rev. H. C. Morrison, D.D.

Let Us Press The Work.

The lamentations that come to our desk from every quarter of this great nation from earnest, devout people who are not soured or cranky fault-finders, but who believe the Bible, love God, and who desire the salvation of souls, are enough to make the heart sick. The fearful lack of preaching that produces conviction, that breaks the heart, awakens the consciences, stirs the soul, makes the backslider to feel his danger, brings the sinner to repentance, and the believer to an entire consecration and trust in the blood of Christ for cleansing, is fearful to contemplate. The cry for a Spirit-filled ministry, who do not seek the world's wealth or its offices, but who have given themselves wholly to God and are seeking the lost souls of men, comes from every quarter.

One of the very serious difficulties in the way is the fact that a class of men, officials, pastors, and others, who are not preaching a gospel that saves the soul, shut up their churches against those who would do so, and seek to keep out of their community and away from the people, the men whose hearts are on fire with great desires to see the lost brought to Jesus. Meanwhile, Satan sees to it that the fanatical and false teachers—the wolves in sheep's clothing, get in and bring destruction.

We have just received a letter this morning from an intelligent and devout brother who is in great grief over the spiritual dearth in his part of the country and the inactivity and apparent carelessness among those who ought to be earnestly promoting the work of God. He tells us also, that Eddyism and Russellism are making headway not only among the people, but among the official leaders of the church. We know this to be true. In some sections, Eddyism is cutting a broad swath through the lukewarm and backslidden church members. The pastors of these people managed to keep the holiness evangelists away from their people, they succeeded in protecting them against the great Bible doctrines proclaimed by John Wesley, let them starve in their souls, but they have utterly failed to protect them against the doctrines of Mrs. Eddy. Being refused the bread of the Father's house, they have been filling themselves with the husks that swine should eat.

If there was ever a time when the holiness people ought to be on the alert, full of prayer, faith and power, and using every possible proper means to spread the news of full salvation, that time is now. We must give the people a chance to hear the full gospel. It is one of our highest and holiest obligations. Let us scatter THE PENTECOSTAL HERALD broadcast, let us supply ourselves with tracts, and in spite of all difficulties, let us have meetings, especially among the common people. God is raising up young preachers—men and women—who know the truth, and who are longing to deliver the message of the Lord. Give them a

chance, arrange for them; bring the Word of God to the people in spite of men and devils.

During these weeks that we have been comparatively out of the battle, remaining at home, it seems that we have had a better opportunity to look over the great spiritual wastes and to hear the expressions of sorrow and grief from the flood of communications that have been coming to us, more than ever before. We have been made to see and feel the necessity of greater activity and effort on the part of those who believe in full salvation and claim to enjoy an experience of deliverance from sin. Let us make this one of the most active, aggressive summers of all our past history in pressing revival work, on all lines in every place possible.

REMEMBER HOW THEY VOTED.

On March 12, the House of Representatives in the State of Kentucky, debated and voted on a state-wide bill. This bill granted the people the privilege of a state-wide vote against the manufacture and sale of intoxicating liquor. It is to the everlasting credit of sixty-one members of the lower branch of the House of Representatives that they voted for this bill. Thirty-two representatives voted against the bill; voted for the stillhouse, the drunkenness, the disease, the poverty, the murder, the jail, the penitentiary, the electrical chair, the pit of outer darkness, for all the sorrow, and ruin that the liquor traffic means. The people of Kentucky ought to remember this vote.

The grand old State of Kentucky is going dry. You may write that in large letters at the top of the page. We want for the next several hundred years, in this state, if time should last, to select for our representatives men who do not, in any sense of the word, represent the liquor traffic. We want to send men to both houses of the legislature who vote dry. We want to keep out of office and relegate to the walks of private life the men who vote wet. We want to look out for our next governor and state officials. We are not so particular about which one of the great parties of the state wins in the coming election, but it does matter who the men are that are put into office. We must have an independent vote in this state large enough from this on to give an overwhelming majority to men and measures who stand for the home, and against the stillhouse. We advise men in the whiskey business to make arrangements to either change their business or change their place of business.

What a pity that for the past fifty years the capital invested in the whiskey business and the men employed in it have not been invested in shoe business. Louisville might, with the same capital, have made shoes for almost the entire south. If she had, she would have employed such a host of workers that our city would have had a population of more than 300,000. The same is true of Lexington, Owensboro, Henderson, Paducah, and all the great whiskey manufacturing centers.

Whiskey has not only been a blight and curse to our people in their physical and spiritual life, but it has been a blight to the state in the mere matter of business and finance. If the vast sums of money tied up in the whiskey traffic had been employed in manufacturing shoes, hats, pottery, overcoats, woolen goods, furniture, and the various necessities of life for which Kentucky offers such an excellent field, with its splendid water supply, its inexhaustible stores of fuel and its fine timber resources, the population of the state would have been far larger, our cities would have grown far beyond their present dimensions, our taxable property would have been millions more than it is. Multitudes of our fellow-beings who have been wrecked by the whiskey traffic would be sober, thrifty, useful men, good members of society.

We are going to have a tremendous battle in old Kentucky. The men who have gathered up the blood money, built their great distilleries, warehouses, and mansions out of the tears, agony, and ruin of their fellowbeings, are going to make a tremendous howl about waste of property, confiscating property, destroying values, impoverishing the state, etc. Let them howl. They have robbed the people, torn down their homes, broken up our furniture, trampled on our hearts, torn the life out of our children, sent enough splendid young Kentuckians staggering into hell to make a standing army sufficient to guard and protect this Union. Let them seek some other business or get out of the state and leave us our homes and youths to grow up in sobriety, peace, and happiness.

The people of our great old state are getting genuinely in earnest. They are resolute, hopeful, and happy. As they gird themselves for the conflict, they feel assured of victory. We must not forget that the battle will be a hard one, fought to the bitter end, with no compromise.

We should not forget the men who stood up in our capitol at Frankfort on March 12 and voted dry. They are the men for us to honor, to put into office, to trust to manipulate the affairs of our government; they are the men into whose hands we can commit the sacred interests of our homes and posterity. Send the *drys* to the front, send the *wets* to the rear!

It is quite interesting to notice that a few nights ago in Louisville, Ky., a prominent Catholic priest, I believe a bishop, was delivering an address on "Personal Liberty." This address on personal liberty came just as the sober and devout people of the State of Kentucky were deeply interested in securing the passage of a bill by the legislature permitting a state-wide vote against the saloon, when up bobs a Catholic prelate and delivers an address on "Personal Liberty!"

ROMANISM AND RUM.

The object of this address was to influence and intimidate our legislators and keep them from granting our citizens the privilege of voting the whiskey traffic out of the State of Kentucky.

(Continued on page 8.)

Gideon The Hero.

Dr. A. C. Dixon.

"Go, in this thy might. . . . Have not I sent thee." Judges 6:14.

The last words of Deborah who had led Israel from defeat to victory were, "So let all thine enemies perish O Lord, but let them that love Thee be as the sun when he goeth forth in his might." And under her leadership Israel was like the sun going forth in its might.

Then the first verse of the next chapter comes as a shock. "The children of Israel did that which was evil in the sight of the Lord." They changed the figure and the fact. They became not like the sun going forth in his might, but sinking in the west, leaving the gathering shadows and midnight darkness. And that is the difference between faith and unbelief, between sin and righteousness, between obedience and disobedience. Those who trust and obey are like the sun going forth in his might. Those who disbelieve and disobey are like the sun setting and leaving the world in darkness.

But God does not forsake them. He makes the sun rise again. He calls out Gideon to be the Leader. Our text gives his commission, "Go, in this thy might." But Gideon hesitated. He was doubtful about the issue. He said, "Lord, if Thou be with us, why then is all this evil befallen us and where all thy miracles. The Lord hath forsaken us and delivered us into the hands of the enemy." And in the very next verse, "Go, in this thy might." In the might of confessed sin. In the might of confessed weakness. In the might of confessed inability. So then, we have *Gideon as a hero of cautious courage*.

He stands out before us as a hero of courageous cowardice, if you may so put it; a man who, under certain conditions, is really a coward, and under other conditions is as brave as the bravest.

You will find three kinds of caution that led up to his courage. He was cautious, first of all, to be certain God was with him. He was hiding away from the Midianites, and looking over the hill watching for the enemy, ready to run and hide, just because he had a conviction that God had forsaken him, and forsaken His people because of their sins, and had given them over to be punished by their enemies. When you have a doubt as to whether God is with you or not, perhaps you had better hide. You are not ready for the fight with the Midianites. You are not ready to lead others into battle and victory. If you believe that God has forsaken you, and forsaken His people, you are not fit for anything but to hide, and just do the best you can by looking after your loved ones in their temporal support. It was a wise caution that led Gideon thus to refuse to try to be a leader with the consciousness that God was not with him.

And yet the Lord knew Gideon better than he knew himself. He sent an angel to discover Gideon to Gideon. "The Lord is with thee, thou mighty man of valour." Oh, I know you are frightened now because you think the Lord is not with you; and well you may be frightened. But you are mistaken, Gideon. The Lord has forsaken Israel because of their sins, but I want to tell you that God is with you, and though you do not know it, you are a brave man, if conscious of that fact.

We can imagine that if Gideon had any sense of the ludicrous it must have impressed him as ridiculous. What, you addressing me as a mighty man of valour! Why, I am scared. I am frightened. I am in hiding. I am watching for the cave to run into as soon as the Midianites appear. To be sure you have mistaken your man. But he is willing to accept God's interpretation of himself, and willing to place himself at the bidding of God and take God's estimate rather than his own.

The second point of his caution was to be sure *God had commissioned him* after he became sure of God's presence with him. He asks for a sign. Give me some positive proof that you really repre-

sent God. He prepares a kid and brings it and the angel tells him to place it on a rock. He places it, and the fire comes down from heaven and consumes it all, and he goes up in the flame. Gideon now is certain that he has been talking with the angel of God, if not with God Himself and is willing to believe that God has commissioned him. God is not only present with him, but He has given him the commission to lead the people. If you are going to be strong in anything, little or large, you must be certain of two things: First, God is with you, and second, that He has commissioned you on that special thing. When you become conscious of the presence of God and responsive to His commission you are ready for the battle.

The third point in his caution, was to be sure that *God had directed him*, that God was guiding him, that God had ordered him as to the method. And when the method had been revealed he said, "Lord, give me one more evidence that Thou hast commissioned me and that Thou hast guided me. I will place the fleece on the floor tonight. Make it wet with dew." Next morning he picked up the fleece. It was heavy with water. He wrung out the water in the presence of the crowd accompanying, as he had told them no doubt what he had done. Then came the reflection, "Of course it is wet. Every other piece has been wet with the dew. That is the regular way dew has of working, wetting the fleece and leaving the ground dry underneath. I am not quite certain yet that the Lord has commissioned me and guided me. His servant, natural law, has been at work here. Now, Lord, be patient with me for just one more trial. Make the ground wet tonight and let the fleece be dry. Put Thy servant, natural law, aside for one night." Next morning he came out and the fleece was dry and the ground wet. And he knew that God Himself had been at work! And that is miracle. God Himself at work. God can use natural law. He can direct His servants, and His servants are certainly obedient. But miracles are God Himself at work. And Christians who have put God to the test need not discuss the question: Are there miracles? Does God work? Why, every converted soul has had the touch of miracle. The regeneration of the heart is the direct work of God, the working of the Holy Spirit in the soul. Not the working of an agent, of a law, but the work of God. *Born of God*. And the endowment of the Spirit for service is the work of God. As Dr. Pierson used to say, "We have a supernatural Book, a supernatural man and woman in every Christian, a supernatural church, a church that has been touched by God's hand, whose character has been transformed by the direct work of God." Called out of the world, regenerated, sanctified and kept and guided by God Himself.

Then Gideon had three kinds of courage. A courage in dealing with the home folks, in the family and village where he lived. And it takes a rather high type of courage to deal with the home folks; to suggest some reforms in the home, when you have found from a sensitive conscience having come from the touch of God you would like to help folks at home. Many are cowards in talking to the home folks. They would think we are posing as better than they, that we are pharisaical, and we are anxious to have their good opinion. Gideon was ready to begin reform right there in the home. And, under the direction of the Holy Spirit he goes in the night and shatters the idols. The idols are worshipped by his family. And in the morning the idols had been smashed to pieces by the hammer of this hero. The people of the village came together and said, "The man that has destroyed our idols ought to be executed. Bring him out and let us kill him." But Gideon's father said, "Let Baal take care of himself. If Baal is anybody he can look after his own idols." And he gave his son a new name. A name that pointed

to the fact that Gideon was a destroyer of idols. Thus Gideon won his father and family and community by being brave in the midst of the home folks.

And then there was the courage in dealing with the multitude. Here are 32,000 men who have responded to the sound of the trumpet. They have come from all parts. They are a mob. No organization. But they are ready to enlist. They have nothing in the way of arms and provisions. What is to be done? Yonder are the Midianites, ready with everything they need. Gideon simply follows the directions of God, when He tells him how to eliminate, how to separate those that will not be useful. He is brave enough to deal with the problem as God tells him though he cannot understand exactly what might be the result.

Then there is the courage in dealing with the organized enemy. A multitude. A host of soldiers, "like grasshoppers, and their camels without number." God said to Gideon, "Tell the people who are afraid and trembling, to go home"; and 22,000 of them went. The Midianites were so overwhelmingly strong that they regarded the victory as hopeless, and that it was wisdom to go back. One of the surprising things is that 10,000 remained. When there comes a panic and 22,000 turn and run the 10,000 are very apt to follow. But that was too many. Jehovah said to Gideon, "March these 10,000 down to the brook and watch the men. Some of them feel they must drink. They kneel down and drink to the full. Then they look at the Midianites and wonder if after all it is worth while attacking such a force as that. Three hundred of the men are so anxious to get at the enemy, they do not stop to drink. They just scoop a little up as they go across, to moisten their lips as they press across the brook. Now Jehovah said, "Set apart these men. They are the ones we need for the battle, and you can send the others back home." Seven hundred of them were dismissed, and they returned home where they could drink as much as they pleased, and where they could lie down under the shade of the trees, and just remember that they had escaped the battle. The three hundred men who have conquered sloth, who are fired with enthusiasm, who are not pandering to the flesh with its ease and greediness, are ready to go right into the battle, and go quick, and go now. That is the kind of man whom God is looking for. Three hundred men of that kind are stronger than thirty-two thousand full of fear, full of self-indulgence, not set apart entirely unto God, and not ready for the conflict at any sacrifice. Just three hundred Christians that are full of God are worth more than a million of the other kind. They are the sort that God is looking for today.

THE VALUE OF CRITICISM.

E. E. SHELHAMER.

The after effect has much to do in determining the value of a thing. Anything that produces fruitage of the right kind should not be looked upon as a calamity, but rather as a great benediction. And this is the result of criticism when received in the right spirit. When received thus it mellows, broadens and enriches the soul. When received otherwise it sours and hardens the spirit.

Nearly everybody has too high an estimate of himself—his ability, his accomplishments, his appearance, his ancestry, his native land. If he denies this, then our point is doubly proven, for he is proud of his humility, and of all things, this is the most damning. Now since we are so self-centered and satisfied with present attainments, it becomes necessary for God to call in outside influences and circumstances to discover in us those faults or elements which we do not see, but which need correcting or eliminating if we would arrive at the highest point of usefulness and effectiveness.

Adam Clarke, in commenting upon Job, declares that it required affliction, loss of property and criticism on the part of the three "miserable comforters" to reveal to Job those subtle and deep-seated tendencies to pride and self-righteousness that he did not know existed, but which the Omniscient gaze saw should be removed. Others can see our faults and infirmities better than we can and we should count it a favor to be told of that which hinders and cripples us in any way. But this is what hurts. Human nature shrinks from close examination and beholding its own ugliness. We dislike correction and prefer to be let alone and to have our effectiveness crippled rather than to look square at ourselves. No wonder Fenelon said, "There is no surer proof that you need a reproof, than that you feel hurt when it comes." Another writer said, "When an enemy reproach us, let us look on him as an impartial relater of our faults, for he will tell thee truer than thy fondest friend will." The wise man said, "He that hateth reproof is brutish"; and again, "He that refuseth correction despiseth his own soul." Think of it! Despise his own progress, his own welfare, his own eternal happiness! Who but a fool or a carnal bigot could do such a thing? And yet he it is who does not receive reproof or criticism *thankfully*.

But, says one, "I do not object to friendly criticism. It is the harsh, denunciatory method to which I object." Very well, but since there is very little we get in the proper spirit, we should accept *all* we get, let it come as it may. Some people never will tell one what they think until they get stirred or half-mad, and he who criticises you in a *bad* spirit, will be a means of grace to you if you receive it in a *good* spirit. "Grant me prudence to avoid him that flattereth me and to endure patiently him that contradicteth me. He is not truly patient that will not suffer but as much as he thinketh good, and by whom he listeth."

In receiving unkind criticism one should remember that this may be the opportunity of a lifetime to lead the one who gives it into a better experience. The fact is, some people never will see themselves, break down and get a real experience by hearing good sermons, powerful prayers or seeing saints get happy. The only thing that will get hold of some people is to see another abused, contradicted or misquoted and yet find in him that meekness that "answers never a word." O that every one who professes holiness had the ability to hold still under pressure and misunderstanding. But alas! in too many instances, after one has succeeded in living and praying an opposer under deep conviction until he is about to yield, he spoils it all by giving way and showing a spirit of touchiness and resentment. Thus in one moment he cancels all the good impressions he has made and gives sinners something new over which to stumble.

Reader, God has grace sufficient to make you "more than a conqueror," so that like the martyrs of old, you will get others under conviction as they behold your resignation under the lash. The "big gun" that is intended to blow you to atoms will kick backward and hurt the other fellow more than it does you. You will reign over others by letting them reign over you. You will win the argument by letting the other party do all the talking. You will shine the brighter by giving up your own wit and brilliancy. You will come to the front by keeping out of sight. Say, have you learned this wonderful secret?

Those who help us most are not the ones who always agree with us, but those who have the courage to mention our faults, or even go farther and severely criticise us. When God has His perfect way, He generally puts two opposites together, the tall and the short, the dark and the blonde, the passive and the active. It requires the positive and negative currents to produce the bright arc light. In nature and grace crosses produce the best results. Many times when a good species or method runs out to cross it with another variety will renew its life and efficiency and make it *better* than the original. We should be so well saved that we could praise God as much or more for the reverses and depreciations as for the suc-

cesses and appreciations. It may take these unpleasant things to more fully detach us from earthly values and unite us to God. Anything that will do this ought to be meekly and yieldingly received.

It is natural and easy to pull away from those who criticise us, and on the other hand to admire those who spare and fondle us. Many a man has done this to his everlasting ruin. What our opposers say about us ought not always to go unheeded, but sometimes be carefully weighed. There may be more semblance of truth hid away in the calumny than what we first imagine. It is not always a sure sign of strength or innocence to be quick to deny a charge. Truth will bear crushing and investigating. The longer it is under, the more tremendously it will come to the top and triumph later on. O for the ability to wait!

Those who break fellowship and tear themselves away from their brethren, especially those who reprove and criticise them, may never realize until eternity how much they have missed. They pull off and become like a ship on the high seas, without mast, anchor or rudder. They become their own light, counsellor and dictator. No marvel that so many otherwise great and good men make shipwreck and go into oblivion. The fact is, we not only need our brethren, but also our enemies to rub up against us and help refine, polish and keep us straight. Wesley said, "The ill-usages, the affronts, the losses and crosses are better means to growth in grace than when everything is according to our liking." Expect contradiction and opposition together with crosses of various kinds. To you it is given, not only to believe, but to suffer for His sake. It is given! God gives this opposition or reproach; it is a fresh token of His love. Therefore receive it from God (not from chance) with willingness, with *thankfulness*. Receive it from men with humility, meekness, yieldingness, gentleness, sweetness. Why should not your outward appearance and manner be soft?

Criticism often discovers a real or supposed fault or mistake which leads to a valued improvement. The author of "Success" says, "Constant success shows us only one side of the world, for it brings out compliments from friends and silences our enemies who show us our defects."

But what shall we do with our mistakes when discovered? *Capitalize them!* "Every mistake owes a man something," remarked a business man of Pittsburg. "If he makes a mistake costing him a thousand dollars, he ought to be able to get at least two thousand dollars out of it."

Lessons learned from mistakes are worth far more than gold. "What is defeat?" asked Wendell Phillips. "Nothing but education, nothing but the first steps to something better."

"To know how to wring victory from defeat," adds a noted writer, "and make stepping-stones of our stumbling-blocks, is the secret of success." "Uninterrupted success at the beginning of a career is dangerous."

Doubtless, all through eternity we will praise God as much for the criticisms and misunderstandings as for the blessings and benedictions that came our way. Who then can tell the value of criticism?

OUR THOUGHT-LIFE.

A. W. ORWIG.

All men live an outer and an inner life, a visible and an invisible life. Man sees only one, the exterior, while God sees both the exterior and the interior; thus our words and actions do by no means constitute the whole of our life. Our *thoughts* form a large part of it. Indeed, so greatly is this the case that the Divine Oracles declare that as one "thinketh in his heart, so is he." According to this statement, then, we are no better than our thoughts. What a serious fact this is, and how very greatly this should put us on a prayerful guard against all improper thoughts! Aye, that there may be a "bringing into captivity every thought to the obedience of Christ."

To say that we are no better than our thoughts does not, however, mean such evil thoughts as are literally thrust upon us by the great enemy of our souls, against our most earnest protest,—thoughts that we abhor. For these we are not responsible.

It is the willful and pleasurable indulgence of wrong thoughts that displease God, pollute the soul, and rob us of spiritual vitality. Even the perfectly pure and holy Jesus had evil thoughts or suggestions presented to his mind by Satan, but or suggestions presented to His mind by Satan, but He instantly and wholly rejected them. So should

It is to be feared that some Christians are not as greatly concerned about their thoughts as they should be. Some indulge in *unholy* thinking. They harbor the vile intruders instead of resisting them at their first approach. Can it be that they strangely imagine that only what is seen and heard in their lives determines their character? It is a subtle snare of the devil. And he most adroitly employs this device to deceive and pollute all such as are susceptible to this stratagem.

Such persons are hardly as conscientious as the little girl who said to her mother that everybody called her good, but she felt she was not; for, she added, "I have got a naughty think,"—and then related to her mother some of her bad thoughts. This is somewhat like the man who said, "If the world knew all that is passing in my mind, what would they think of me? But I know; what do I think of myself?" Oh, how can we have true respect for ourselves, much less have the smiles and blessings of Heaven, while cherishing unworthy or impure thoughts!

We should be alarmed at our condition if we, in any degree, cherish unholy thoughts; not only unclean, lustful thoughts, but all other wrong thoughts. How common it is for some persons to harbor unkind and resentful thoughts, bordering almost on murderous thoughts!

There is more sin committed in the realm of thought than most persons suppose. The vain imagining, that as long as no overt act is committed, there is no responsibility, is vitally erroneous and perilous. Back of an evil act is always an evil thought, be the time between the two as little as it may. Sometimes a wrong thought lingers long in the mind before it leaps into action; and during this time the moral and spiritual natures degenerate more or less; sometimes to the point of a very sad break with conscience, culminating into reprobation itself.

Years ago, I heard a spiritual and somewhat noted preacher say, while preaching a sermon on holiness: "The great struggle of my soul has not been in my words, actions, passions or appetites, but in my thought-life." Thus we see that very good persons have this evil to contend with as well as others. Not that they take pleasure in unholy thoughts, but are assailed by them as one of the fiery darts of the devil. He knows that by hurling bad thoughts at us there is a possibility, at least, of securing a lodgment of them, and when once really lodged in the mind, or fostered in any degree, contamination and condemnation begin. It is before these take place that the victory may and ought to be achieved, by an instant and prayerful looking to Jesus. But, alas! people sometimes fail to do this, and parley with the devil instead, until polluted and weakened in soul, they are altogether out of harmony with a truly normal Christian life.

Oh how constantly watchful and prayerful we should be against the very first approach of evil thoughts! They are apt to prove more detrimental to the spirit than some dread disease to the body. An old story speaks of Satan as trying to ruin a deeply spiritual young woman. Many of his pet schemes having failed, he at last said, "I will poison her *thoughts*." This he considered one of the most insidious and successful modes of attack.

Beloved in the Lord, the subject in hand is largely neglected by the pulpit and the Christian press, perhaps because of its seeming delicacy. But it is a Bible theme, and needs occasional candid discussion. The evil in question is far more prevalent than some imagine. Even those professing holiness, or entire sanctification, are not beyond the temptation to evil thoughts, nor the possibility of yielding to the same. It therefore becomes all of us to pray with the psalmist, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me." This among other truly faithful dealings with ourselves, will doubtless secure the desired and decisive victory.

IN THE HERALD OFFICE

Mrs. Bettie Whitehead.

MISS EVANGELINE BOOTH IN LOUISVILLE.

The First Christian Church of this city was literally crowded with people to hear the address of Miss Evangeline Booth, Commander of the Salvation Army in America. Her address consisted principally of a tribute to her father and his work in the organization of the Salvation Army.

The interest was intensified by motion pictures of the army, the funeral of General Booth and other occurrences which marked the progress of the great work. It has certainly had a rapid growth and is now operating in sixty-one countries.

Miss Booth spoke and illustrated her address for two hours or more, but the people did not seem to tire nor show any signs of weariness. She eulogized her father by quoting from tributes paid to him by the great men of the world. He was known as the "Prophet of the Poor," and was acknowledged by the church as their greatest evangelist; the poor called him their greatest benefactor. Then Miss Booth added, with much tenderness, "I called him my beautiful Father."

Miss Booth spoke of the abuse and ridicule the army suffered in its incipency, but by persistent efforts to relieve the distressed, love, faith and patience were rewarded until the movement spread throughout the United Kingdom. The work among the sailors, prisons and fishermen of the Northern seas was sketched and illustrated by the speaker, but her most effective word picture was her description of the underworld. She spoke of how her father sought to meet the needs of these unfortunate victims; the world where bodies and souls struggle against utter degradation, whose folk have lost the appetite for common sin, where childhood is blighted ere it blooms, where filth and crime and disease have trampled all that is human out of humanity—the debauched drunkard's world.

She said, "Into this world of blasphemy, misery, darkness—this world where nobody cares, this world where nobody loves—into this world my father looked; then he began the rebuilding of the world's broken manhood, and from this beginning has grown the Salvation Army of today."

She spoke of the 117 Industrial Homes, where men are helped to help themselves, and the downs and outs are lifted to their feet again. Also the Rescue Homes, the Orphans' Homes and many other avenues of blessing that necessity gave birth to in seeking to save that which was lost.

Truly this is a great work and we pray the blessing of the Lord upon it, that it may be kept under the direct control of Him who "went about doing good."

A BOOK YOU WANT.

The "Second Coming of Christ" is the title of the late book by Dr. H. C. Morrison, Editor-in-Chief of THE PENTECOSTAL HERALD. To those who are undecided on this question, it will help to a more satisfactory study of this important truth; to those who love His appearing and are living in joyful anticipation of His speedy return, it will refresh and quicken your soul into a deeper love for the Master, and a constant expectancy of His return. The arguments are conclusive, and so thoroughly supported by scriptures confirming their truth, that one cannot help but see that we are living in the days foretold by the Apostle Paul.

If you have grown weary in waiting for His return, this book will breathe new inspiration and hope into your heart and cause you to take a new start for the eternal hills. There is no better way to grow in grace, than to live in constant hope of His appearing, and that is what this book will do for you. It is beautifully bound in cloth, has 120 pages and sells for only 50 cents. Order today, read and pass it on to bear fruit for the Master.

BETTIE WHITEHEAD.

EVANGELISTIC AND PERSONAL.

Rev. W. J. Hyde: "God is giving us a great meeting at Nevada, O. The large church is filled every night and victory is ours in Jesus' name."

Rev. B. L. Patterson is in meetings at Sebastian, Fla. Rev. T. F. Roland is the pastor. The meeting opened with good interest.

Rev. C. T. Stroup and Fred Canady are having a good meeting at Xenia, O. The people are manifesting much interest.

Rev. W. E. Dunlap, Siloam Springs, Arkansas, wishes to give April and May to any one desiring his services. Bro. Dunlap can give the very best of references.

Rev. J. M. Fletcher: "Bro. Jarvis closed a glorious meeting at Russellville, Tenn., in which there were about 150 souls saved. Bro. Jarvis is a wonderful man and works when the Spirit moves."

Rev. E. A. Copeland: "We were called as pastor of the Nazarene Church at Comanche, Okla., and are glad to report victory. Have had several seekers at the altar and four united with the church."

Rev. L. P. Sund recently held a meeting in Hartford, Wis., in which forty souls were saved or sanctified. He is now at Bancroft, where he reports a stubborn fight, but victory is expected.

Rev. J. P. Byars and wife are open for calls as evangelistic singers. They have made a special study of this kind of work and no doubt will be efficient helpers in this line. Their address is Spartanburg, S. C.

Rev. E. B. Westhafer has recently closed a very successful meeting at Seaman, O. There were a number of conversions; five denominations will share in the results of the revival. Bro. Westhafer is open for calls to camp meetings, and may be addressed at Muncie, Ind.

Rev. W. W. McCord: "Our meeting at Jesup, Ga., was one of the best it has been my privilege to hold. The first week I only preached four times on account of the Teachers' Institute, so we really ran one week, having three services a day. The Jesup people are about the hungriest I ever saw for heart purity. My slate is full until October. Let no pastor call me who will not support preaching on Bible holiness according to John Wesley."

Rev. F. V. Harwood: "I am in a good meeting at Mounds Chapel, near Taylorsville, Ill. The bad roads are keeping some of the people away from church, but we are having fine services. Some have been reclaimed and several are seeking full salvation. Rev. D. D. Fetters is the pastor and stands by the man who preaches a full salvation. We go from here to Westfield, Ill."

To those who are looking for camp meeting help we would recommend Rev. J. L. Glascock, 1350 Grace Ave., Cincinnati, O. We make this mention as some of his dates have been changed and he has some open dates in his slate. We can heartily recommend Bro. Glascock. He is a good preacher, sound in his theology and an untiring worker. Write him at once if you are in need of help, either for church or camp meetings.

Rev. C. D. Lear: "I have just closed a great meeting in Ravenswood, W. Va. I am on my way to Crofton, Ky., then back to West Virginia for a union meeting. I am arranging to hold my own meetings; that is, preach and lead singing too. I have an open date May 10-23; any one desiring

my services for that time address me at Marion, Ky."

The Board of Missions will hold its Annual Meeting in Nashville, beginning April 22nd, a little earlier than usual owing to the meeting of the General Conference. This will be the last meeting of the quadrennium, and will consequently be one of unusual importance.

Rev. W. C. Moorman: "In spite of the many hindrances, our meeting at Kiel, Okla., was blessed in the salvation of souls. The church was revived and stirred up on holiness. Bro. Wiggins, the pastor, has the work at heart and stands firmly by Bible religion. Pastors desiring help in meetings, address me at Hutchinson, Kan."

Rev. Geo. W. Lewis: "I am at Leon, Okla., with Bro. Giles, of the M. E. Church, South. We are starting off nicely in the meeting. I am to be with Rev. W. N. Vernon, of Carrizo Springs, Tex., in a meeting during April and if there are others who wish my assistance in southwest Texas I would be glad to make a date with them. Address me Ardmore, Okla., 125 D St. N. W."

NOTICE!

The chapter on "The American Methodist League" failed to reach us this week, but we are giving in its place some excellent material.

The Christian and Money.

Continued from Page 5.

his work if he is to do it nobly. God's attitude to such a spirit is conveyed in the last clause of the verse: "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering from your hand." As if God said, "it were far better that the temple were shut than that such profane and fruitless worship were carried on in it. Better far that you and your offensive sacrifices should be together shut out of the temple, and that no smoke ascend from the altar, since all such offerings as you present are offered in vain." God wants men and women who will render service to Him for the very love of Him, even though they have no reward. When we do anything or give anything for the sake of reward we do nothing and give nothing. Make this your prayer: "Not for reward, dear Master, but for love of Thee do I serve and give."

4. "What a weariness it is." Ye also said, Behold what a weariness it is!" (Chap. 1:13). When a man never opens a door or kindles a fire without seeking for reward he will soon grow tired and will cry out, "Oh what a weariness!" If he serves for love and not for hire, he will never complain of weariness or fatigue. The hired nurse falters where the mother never faints. Love enables the one to endure intense fatigue without a murmur, while a sense of duty upholds only for a limited time. One of the greatest preachers of the day says: "Scores of people in our churches today who will hear an opera through and through—and not once only—will pull out their watches and become anxious and fidgety if a preacher exceeds, by a few minutes' space, what is recognized as his allotted time." The ritualist says in other words "What a weariness it is!" when, tired of spiritual worship, he must have the sensual side of his nature pleased and tickled, and everything made easy and pleasant. The men and women who used to be "twicers" and are now only "oncercs," say by their empty pews on the evening of the Sabbath, and by their absence at the mid-week prayer meeting, "What a weariness it is!" Those who come to God's house for the sake of appearances and who would never come at all if they listened to their constantly indulged and ease-loving nature, say "What a weariness it is!" Those who spend thousands of dollars on themselves and their families, and counting no luxury too costly for them, who grudge every dollar given to God's cause and who never give without protest, say in other words, "What a weariness it is!" Dr. Pusey well remarks: "The service of God is its own reward. If not, it becomes a greater toil, with less reward from this earth than the things of this earth. Our only choice is between love and weariness." The subject of tithes we will consider next week.

The Christian and Money.

Outline Sermons by Rev. J. Gregory Mantle. No. 10. The Message of Malachi.

"In the days of your fathers ye turned away from My statutes and did not keep them. Return to Me, and I will return to you, saith Jehovah of Hosts." But you say, "How then shall we return?" Can a man rob God? Yet ye are robbing Me. But ye say, "In what have we robbed Thee?" In the tithe and the tribute. With the curse are ye cursed, and yet Me are ye robbing, the whole people of you. Bring in the whole tithe to the storehouse, that there may be provision in My House, and pray, prove Me in this, saith Jehovah of Hosts—whether I will not open to you the windows of heaven, and pour blessing upon you till there is no more need. And I will check for you the devourer, and he shall not destroy for you the fruit of the ground, nor shall the vine in the field miscarry, saith Jehovah of Hosts. And all nations shall call you happy, for ye shall be a land of delight, saith Jehovah of Hosts." (Malachi 3:7-12. literal translation).

This passage carries us back to the period to which we referred in Sermon 5, "Your houses cieleed—My House Waste." The people were stirred up to rebuild the Temple; Jerusalem was once more protected by walls; prosperity had returned to the city; the Temple worship had been established in ceremonial completeness and the people pledged by solemn covenant to uphold it; relations with heathen neighbors had been abjured; and everything in Judah appeared to be quiet and safe.

Nehemiah had been absent from Persia for twelve years, and he now obtained a temporary furlough during which he could return to his royal master at Shushan and render an account of his high trust. (See Nehemiah 13:6). No sooner had he left for Persia than the backsliding proclivities of the people once more revealed themselves. The reformation had evidently no permanent vitality. It had been enforced by civil authority rather than by individual conviction, and, like all revivals that begin at the circumference instead of the centre, it was of like value. The tithes due to the Temple, the Levites and the priests were not delivered, and consequently those that depended on the tithe for maintenance were plunged in great distress. The choristers, the guard of the gate, and the Levites alike were compelled to go back to their homes and cultivate their fields for a living. Public worship was thus interrupted, and the Temple forsaken by its ministers was neglected by the people.

When Nehemiah returned he says: "I perceived that the portions of the Levites had not been given them; so that the Levites and the singers, that did the work were fled every one to his field. Then contended I with the rulers, and said, Why is the House of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the wine and the oil unto the treasuries." (Nehemiah 13:10-12).

Malachi prophesied, in all probability, about ten years later than the period of Nehemiah or about 460 B. C. Thus, after long silence, the Word of God once more broke through a prophet's lips. It seems as though the special evils which Ezra and Nehemiah set themselves to combat still existed side by side with correct outward observance. As Dr. Campbell Morgan points out the condition of the people is revealed by a question seven times repeated in the course of the book, which furnishes a key-word to the prophetic message. The prophet makes seven distinct announcements, and to each of them the people say with mingled astonishment and incredulity "Wherein?" He comes to them first with the declaration: "I have loved you, saith the Lord," and they say, "Wherein hast Thou loved us?" (Chap. 1:2). Then he says, "Ye have despised the Lord," and they say, "Wherein have we despised Him (Chap. 1:6). He says, "You have polluted My altar," and they say, "Wherein have we polluted Thine altar?" (Chap. 1:7). He says "Ye have wearied the Lord with your words," and they say, "Wherein have we wearied Him?" "Return unto Me, says the Lord of Hosts, and I will

return unto you," and they say "Wherein shall we return?" (Chap. 3:7). He says, "Will a man rob God? Yet ye have robbed Me," and they say, "Wherein have we robbed Thee?" and finally, "Your words have been stout against Me, saith the Lord," and they say, "Wherein have we spoken against Thee?" (Chap. 3:13).

You charge us, they say, with despising God, with polluting His altar; with wearying Him; with wandering from Him and refusing to return; you accuse us of robbing Him and speaking against Him; we fail to see that we have done anything of the sort, and we resent your accusations. You say we despise God's work. Look at our sacrifice and offerings! You told us we have polluted the altar. We have brought our gifts! You tell us to return. We don't see where we are to return from, or where we are to return to! You accuse us of robbing God! Tell us where we have robbed Him! You say we have spoken against God. We don't remember ever saying a word against Him. When was it?

They were in the fearful condition into which thousands have fallen in this privileged age. They were so far from the throne that they made free with God. He was so small to them and so unreal that they took liberties with Him. Imagining that all God asked for was but the letter, in New Testament language, they had the form of godliness but denied its power. They fulfilled the external requirements of religion but they were utterly devoid of the internal experience; they maintained the sacramental symbols while destitute of the inward and spiritual grace of which they are the sign.

"These charges," says Dr. Morgan in his analysis of the book, "reveal in every case the consciousness of love in the presence of sin. It is love that is wounded. The chief sinfulness of form without power is that it hurts the heart of God. The one master note of the message which God sends to every age of failure is that which affirms the constancy of His love. This prophecy teaches that all motives other than love fail to produce maintenance of true relationship to love. It is possible to attend the temple, bend the knee, and make an offering regularly, but unless there is love in the heart there is no communion with God. To go to the temple merely as a matter of duty is to blaspheme. To carry offerings to the house of God simply because it is commanded, is to be guilty of sacrilege. Sacrilege is centred in offering God something which costs nothing, because you think God is worth nothing. God looks for the giving at His altar of a gift that costs something. There is only one motive sufficiently strong to maintain the relation between the heart of God and the heart of man, and that is love. The hour in which we cease to love God is the hour in which we begin to wonder whether God loves us. Then form is robbed of power, and form without power is not only useless, it is paralysis, blight, mildew; and when the matchless music of Divine love is declared by the messenger of love, the formal religionists will say "Wherein?"

Let us look briefly at some of the complaints of Jehovah because everyone, possessed of spiritual insight, must see in the present condition of Christendom the widespread prevalence of the very sins the last Messenger of the Old Testament was sent to rebuke.

1. *The hands behind the offering.* "A son honoreth his father, and a servant his master: if then I be a Father, where is my honor? and if I be a Master, where is my fear, saith the Lord of Hosts unto you. O priests, that despise My name. And ye say Wherein have we despised Thy name? Ye offer polluted bread upon Mine altar. And ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible." (Chap. 1:6, 7). Jesus said on one occasion "Why call ye Me Lord, Lord, and do not the things which I say" (Luke 6:46). They accorded God no honor

save in their words and creed and outward doings, and such expressions as men often use in approaching God are not only meaningless but insulting to Him, unless they express the attitude of the soul. We should probably have found nothing in the bread that was offered to condemn, but in God's sight it was "polluted" because He always looks at the hands behind the offering. When in Isaiah's days the hands of the worshippers were full of sacrifices, Jehovah said: "Your hands are full of blood: wash you, make you clean: put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." (Isaiah 1:15-17). In accepting or rejecting our gifts; as we have previously pointed out, God measures the gifts by the character of the man who brings them. Abel's gift was accepted because Abel was righteous, and Cain's gift was rejected because Cain was unrighteous. (Heb. 11:4). Cain's gift was refused because Cain was refused, and Abel's gift was accepted because Abel was accepted. We contaminate God's altar if we put upon it something our own life has contaminated. A sanctified nature, on the other hand, sanctifies the offering however small or insignificant it may be in the eyes of men. If God has received the giver He will gladly receive the gift.

2. *"Anything is good enough for God!"* "When ye offer the blind for sacrifice is it no evil; and when ye offer the lame and the sick, is it no evil! Present it now unto thy governor; will he be pleased with Thee? Or will he accept thy person? saith the Lord of Hosts." (Chap. 1:8). The Mosaic law regarding offerings as given in Deuteronomy was: "If there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." The sin with which Malachi charges the people is that of regarding anything as good enough for God. Any beast, the lame or blind, that had become useless for work, sick or torn; animals that had been stolen (verse 13) the beast that was dying on its feet, and could not be used for meat, anything, that could serve no other purpose, was good enough for God. The beasts that were driven into the Temple precincts for sacrifice were worth nothing in the field or market, they looked like skeletons, and the prophet challenges the offerers to go before their governor with such presents. If a man wants to indicate his gratitude for some favor received from man he takes care there is no flaw in it; he selects the best possible, and is most careful that it is conveyed without inquiry. If you make a birthday offering, do you choose something you are tired of and have done with? Is it something damaged, soiled, cracked or broken, for which you can find no more house-room? Do you say in your heart, "it is good enough for him!" Such a gift would degrade the giver, dishonor the friend, and be indignantly refused, if the recipient had any spirit. God demands the very best as our love-gift to Him. He measures our gifts, as we saw in the case of the poor widow, not intrinsically but by their cost to the soul who offers them.

3. *"What shall I get for doing it?"* "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on Mine altar for nought." (Chap. 1:10). One of the works on which Nehemiah looked back with most satisfaction was that he had secured to the Levites the payment of a sufficient remuneration for their work. But the hireling spirit had taken possession of them, and they opened the doors of God's Temple and kindled fires on His altar always asking, "What shall I get for doing it?" On the lowest plane when a man works just for his wages he becomes a mere time-server, a self-server. When a man never faces any proposal, in the church or out of it, without asking, "What is there for me in this?" he disqualifies himself, by such a question, for good work. A man must work for the love of

(Continued on page 4.)

EVANGELISTIC

OKLAHOMA CITY, OKLAHOMA.

Yesterday, March 1, was a day of victory for us. After a sermon in the morning by the pastor, five came to the altar, and two were sanctified. In the evening service Sister Murray brought the message, two came to the altar, and one sanctified. So the day wound up with seven at the altar, and three sanctified.

We feel great things are in store for us in this city, and covet an interest in your prayers that God may reach many souls, and dig up some already here.

We find several who in the past have claimed to enjoy the blessing, but now are backslidden in heart; one a graduate of old Asbury. Oh, if God could now get a chance at these hearts, and those having or believing in the blessing would line up, we could do so much more for holiness. God grant that we may see a great holiness work built up in Oklahoma City. J. W. OLIVER.

ROGERS, VIRGINIA.

Please don't think that I have backslidden, or lost out in the least by not reporting my meetings through your columns. I have had two meetings this year, in which God wonderfully blessed. Feb. 1, I began a meeting in the mission at East Radford, Va. There were twenty-three either saved, reclaimed or sanctified; five joined the church.

On Feb. 19, we began another meeting at Bramwell, W. Va., in the Gospel Mission, closing March 1. The Lord blessed in a marked way. Sixteen precious souls came from the altar with shining faces, and glowing testimonies, to the power of God to save and sanctify. Others said they had grown cold, but had prayed through with a renewed covenant, to go through at any cost. Thank God for victory.

I have a few open dates I would be glad to give some one. Yours under the blood,

W. H. HUDGINS.

CALVERT CITY, KENTUCKY.

I have been in five meetings in Northwest Missouri, since September. God gave us a great meeting at Stark City, Mo., twenty-one joined the Methodist Church and a great awakening in the church. I then went to Poplar Bluff, Mo., and twenty joined the Methodist Church. I went back to Northwest Missouri to Seneca, and God gave us a very fine meeting. From Seneca, I went to Newtonia, where we had several professions and a great spiritual uplift in the church.

January 1 I started at Villa Ridge, Ill., and had a very good meeting there. From Villa Ridge I went to Dixon, Mo., where the Lord gave us a very gracious meeting; about 30 professions and 24 joined the Methodist Church.

My last meeting was at Jasper, Mo., with Rev. Wm. J. Cox. Bro. Cox is a very fine pastor. The meeting resulted in only 16 professions but the place was in a bad shape in some respects. I go to Harkey's chapel and from there to Hornersville, Mo. I have been at Harkey's once and Hornersville twice, and am expecting great meetings at both places. I have meetings up to October 11, except May and June. A. A. MYRICK.

REDHOUSE, KENTUCKY.

Our meeting near Redhouse, Ky., has just closed with gracious blessing, we believe, to many hearts. There being no church building convenient we secured the use of a schoolhouse near Amster post-office. Bro. E. E. Dawson, who was with us part of the time, has held a number of meetings in this and other communities in the county and there are many witnesses to the saving power of the gospel he has preached. We are told that there are no less than 300 holiness people in the county. There are many who are seeking the blessing. Somehow we believe the Lord is going to establish a camp in this field in the near future.

For four days I did all the preaching and singing and shared the remaining eight days with Bro. Dawson. Since our Wilmore meeting (during January and February) I have had a greater desire to preach. Thus far, the Lord has been pleased to let me sing His gospel. We now believe that He would be pleased for us to preach as well as sing.

We are now at St. Albans, W. Va. Bro. Harney is the preacher. Pray for us. Yours in His name, W. W. OWEN.

REPORT OF CANTON MEETING.

Our meeting at Charles St. Gospel Mission, Canton, O., was blessed of the Lord from the first service. Sunday, the closing day, was the crowning day of salvation and victory at the altar. About a dozen souls prayed through for pardon or sanctification on the last day. There were thirty professions in all; among them one young man who had been a Catholic. There were some Germans blessed at the altar who testified and praised the Lord fervently in their native tongue.

Praise God for the gospel of Christ which is the power of God unto salvation to every one that will believe, out of every nation, kindred and tongue! One fine young man who feels the call to preach was sanctified. I trust he will find his way to Asbury College or some other holiness school where he may prepare himself for this, the sublimest work committed to man.

Rev. Harry M. Kimbel, superintendent, with his devoted wife and other consecrated workers assisting, is doing a good work in a very needy section of the city. The Mission Sunday school has an enrollment of about 300, and a fine attendance. Most of these children would never go to church, but they come to the mission, and many of them are converted and sanctified, and through them many fathers and mothers are won to Jesus that are not church-goers, and otherwise might never be saved.

We began last night with Rev. Geo. Ward, pastor Nazarene Church, New Philadelphia, O.

Your brother, JOHN F. OWEN.

UHRICHVILLE, OHIO.

We just closed one of the best meetings ever held in the Charles Street Gospel Mission at Canton, Ohio. Bro. John F. Owen, of Boaz, Ala., was the evangelist. Bro. Owen is a sweet-spirited man and a clear gospel preacher, and from the very start the people seemed to drink in the teachings and accept the truth. The weather was at times very cold and stormy and interfered with the attendance of some, but God was with us and altogether nineteen souls professed conversion and eleven were sanctified. Among those sanctified was a young man from the U. B. Church who was called to the ministry, and a young woman from the First M. E. Church who for some time before had felt a call to the foreign field.

Bro. Owen left behind a great number of new friends and a great many convicted hearts who, we hope, will soon step into the experience of salvation and sanctification.

Bro. Owen and I left together for other fields of labor; he going to Eagle Hall, New Philadelphia, O., in a union meeting managed by Rev. Ward, of the Nazarene Church, and I coming to this place in the M. P. Church. We are having good attendance and much interest, although the meetings have run but two days. We expect great things here. God is with us. I have an open date in April after the tenth, and one in May.

HARRY M. KIMBEL, Supt.

Charles St. Gospel Mission, Canton, Ohio.

PARMA, MISSOURI.

I am just home from Parma, Mo., where the Lord was with us in great power. This is our second meeting in 1914. Bro. P. B. Wise and I have been working together in these meetings. Our first meeting for 1914 was at Zalma, Mo. There were about 45 swept through to victory. The Baptists gave us their co-operation and a number of them sought and found the Lord in His sanctifying power. We left Bro. Barks, P. C., and a number of the people shouting the victory. We trust this may be a great year with the people at

that place. They entertained us royally and treated us nicely. The people of the different churches came together and O, how they did pray! The old-time power of conviction fell on them and remained until they prayed through in the good old-fashioned way.

There are some fine people at Zalma. After the meeting closed I came by home to see wife and babies, and found them well and happy.

We came to Parma, Mo., to join Bro. C. J. Barham in a siege against sin and the devil. Bro. Barham had been in the battle for one week before we arrived. The battle soon waxed hot and for three weeks the fight was on. They fell at the altar and prayed through to victory. There were about 125 saved, reclaimed or sanctified; forty united with the Methodist Church and thirty-one with the Baptist.

Bro. Woolsey, a minister of the Baptist Church, was with us and rendered some very valuable service, preaching some and doing personal work.

This was our second meeting at Parma. We were there six years ago. Bro. Woolsey was one of the converts of our meeting then. We found a number of the converts of that meeting still working faithfully for the Lord. This was our first meeting with Bro. Barham. He proved a true vokefellow and stood nobly by the doctrine of full salvation.

We are now at New Madrid, Mo., with Bro. J. T. Ricketts. Pray for us. The battle is beginning to grow warm. E. C. DEES.

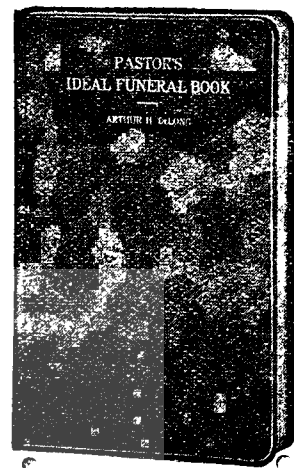
GLASGOW REVIVAL.

There was much prayer for weeks preceding this meeting which began Feb. 15 and closed March 1.

We followed Nehemiah's plan, and not some modern plans of having a big banquet at the beginning and have the people come together and feast and frolic. We had some godly people to begin with. Some not in the roundhouse waiting for repairs before going out for service. Our assistants were Rev. E. G. B. Mann, editor of *The Central Methodist-Advocate*, and Rev. W. B. Yates, the former as preacher, the latter as leader in song. Bro. Yates came ahead of Dr. Mann and preached several times. He is unsurpassed as far as I am acquainted with song evangelists in leading in singing, exhortation and altar work, and preaches well.

Dr. Mann is a strong, fearless preacher, and declares the whole counsel of God without apology. Sometimes we holiness folks take it for granted if a preacher is a presiding elder, that he is not clear in the experience of sanctification and only preaches *at it*, and that not much; but not so with Dr. Mann. I never heard any preacher urge believers to obtain the experience and told us no more was

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provision made by the atoning blood for the regeneration of the sinner than the sanctification of the believer. He gives no uncertain sound. Bro. Yates is clear in the experience and exposition of the doctrine.

At first Satan mightily contested the ground in the meeting, but the Holy Spirit led on to victory. We were made to feel while Satan and his cohorts are a mighty force, yet our God is Almighty. One afternoon when we had had a great altar service one man was shouting and said he had victory to the very tips of his toes and fingers, and said: "O the shouts of souls sound mighty good in our new church."

We have a beautiful new church, but, praise God, the Lord is in the temple. May the motto of this church ever be "Holiness unto the Lord." Some financial misunderstanding and difficulties were settled, and other hard feelings and coolness were melted out. It was a time when the axe was laid to the root of the tree, and in some cases the tap root taken out.

I feel more like saying now,
"We are traveling home to God
In the way our fathers trod."

Some say it was the best revival Glasgow has had in twenty years.

Every morning for our early prayer meeting at half past eight we gathered at Bro. Geo. Walton's residence, and every time we were wonderfully blessed. We had a woman's prayer meeting at ten o'clock in the morning, but the women did not attend that as they should, but generally the ones that did attend were the "praying-through" kind.

At the same hour Dr. Mann, my husband, the pastor, and Bro. Yates held a men's service in some store, hotel, or courthouse. They were well attended and much concern for souls manifested, and individuals in sin, were touched.

The day services were at three o'clock in the afternoon and at that hour often we had to open the parlor of the church as the main auditorium was full, and at night the Sunday school rooms and all were full. The second Sunday of the meeting in the afternoon they had a men's meeting and there was a great outpouring of the Spirit and they were weeping over the vast assemblage. At the same hour the women had a prayer service at Bro. Walton's and we had a tender, touching service.

The last Sunday was a day of victory, though windy and cold the crowds came. In the afternoon we had a love feast and many testified. The last service, many were at the altar. During the revival about sixty were blessed, either converted, reclaimed, or entirely sanctified. One Baptist minister, Rev. Deering, joined our church. We had forty-odd additions to the Methodist Church. The people of Glasgow esteem Rev. Mann and Rev. Yates very highly for their works' sake, and are planning to have them again in a few months. This was indeed a set time to favor Zion. Glory!

MRS. GEORGIA D. SHELLEY.

FROM THE FIELD.

On February 5th, I left my home in Indiana in company with my wife for a ten weeks' campaign to Southern California and up through Oregon. Our first stop-over was at University Park, Ia., for a ten days' meeting in the holiness school. From the very beginning the interest was good, and soon the fire began to fall; the altar was crowded at every service, sometimes as many as 60 seekers at a time; they were quite noisy and we had considerable demonstration, but we enjoy that kind of an atmosphere. There were a few times when the fire fell upon the meeting that it looked as if it was going to sweep everybody to their feet. When the ten days were up there had been not less than 300 seekers at the altar, and they all got something, but the most of them only got a vision of their unclean hearts, and their conduct in past life; there were but few of them that went to the bottom and got the real thing. There was no lack of tears, weeping and crying, but they did not reach the place where they were willing to pay the price in full. Every one expressed themselves as this being the best meeting since the first great break some years ago, but it lacked depth.

Bro. McLaughlin, the President of the school, requested us to remain another week; we felt that

the Lord was in it, and while we were much pushed for time, we consented to stay. The meeting took a new turn and for two days we spent the time in confessing and making restitutions. We spent four hours one night until 12 o'clock, straightening up old scores until about 150 confessions were made, and when we got through, nearly 100 seekers rushed to the altar; and the next night there were nearly as many seekers. This time the work seemed to be more thorough and there was more of a breaking up and a melting down.

The meeting continued with unabating interest until the close; we had the best of the wine at the last of the feast. Heretofore, the meetings have been confined largely to the school, but this time it reached out over the town and many of the citizens were saved and sanctified. Some say this is the greatest meeting ever held in this park, and some say not, but there is one thing sure and certain, there have been a lot of busy folks around here for the past seventeen days; many of them so busy they couldn't sleep at nights, and there surely has been "something doing," but there is more to follow; they are not all at the bottom yet; but the breath has been breathed, life has been restored, a noise has been heard, the bones have been rattled, and they are coming together, and things are beginning to move around in that town on spiritual lines. The town has needed a shaking up for some time.

They have a fine school at University Park, about 300 students, well equipped, an excellent faculty, a beautiful little town, fine people, well fixed, very kind and hospitable; they treated us royally. Our next meeting will be at Van Nuys, Cal., during the month of March.

JOHN T. HATFIELD.

TOPEKA, KANSAS.

We closed the campaign in Topeka, Kan., with souls getting through to victory. There was no great sweep of victory nor large numbers getting through, but, we did have a few almost every service. The bad weather and other things militated against the meeting in attendance, but we do praise God for a consciousness that we preached the gospel in love and faithfulness and without compromise.

The first ten days of the meeting was under the auspices of the Eastern Kansas Holiness Association, of which Rev. A. C. Koser is president, Rev. A. S. Clark, vice-president, Rev. E. H. Cook, secretary. Bro. Koser did not get to attend a single service on account of his being sick, and others were kept away who are great workers. I know these brethren and they are all true-blue holiness men and have the cause at heart and expect to push the battle to the gates.

Rev. A. S. Clark sang for me years ago, but has been in the pastorate for seven years; he is now pastor of Seward Ave. M. E. Church, Topeka. His year will be up in March and after March 15 will enter the evangelistic field again. He is a fine singer, a good preacher and an excellent altar worker; any one who needs just such a man in the church or camp will do well to give him a call. He has always stood clear on second blessing holiness lines. Any one wanting to write him can reach him at Topeka, Kan.

The last days of the meeting were under the auspices of the Wesleyan Methodist Church, Rev. E. H. Cook, pastor. We had souls right on through this meeting, and the only reason why we didn't have more is because we couldn't get great numbers of the unsaved out; all who did come were saved or sanctified.

C. F. Cannon, of Topeka, led the song services in the church meeting. This was our first meeting together. I find Bro. Cannon to be an excellent man, a good singer and a puller in a meeting. Bro. Cannon is in the work constantly and we want him to have a large field of labor for he is a deserving man; he can be reached at Topeka.

The pastor of the Pentecostal Church of the Nazarene, (or rather the acting pastor at this time, the pastor, Rev. A. R. Hodges, being away) and his people stood nobly by us and contributed largely to the success of both meetings. Some of the Methodists and Free Methodists stood by us nobly too. We had with us the last day of the

meeting, Rev. J. T. Upchurch, of Arlington, Texas, and he delivered a great soul-stirring message at 3 p. m., on "Black Slavery vs. White Slavery." It struck fire and the people responded liberally in an offering for the rescue work at Arlington. Bro. Upchurch is one of God's noblemen who stands by the truth and his convictions.

We are now at Walla Walla, Wash., to push the fight until March 22, then we return east and spend the month of April in Illinois. We have not taken meetings for May yet. Pray that the Lord will direct us in the work to His own glory.

J. B. McBRIDE.

Route 1, Box 225, Pasadena, Cal.

HUNTINGTON, WEST VIRGINIA.

At the close of the Bourbon, Mo., meeting, we started via Wilmore, Ky., for Leon, W. Va. We enjoyed our visit immensely at THE HERALD office, talking with the manager of the Pentecostal Publishing Company, Brother Pritchard, whom we learned to think a great deal of during the past seven years, and the office editor of THE HERALD, Mrs. Whitehead.

The next stop we made was at Wilmore. We got in just in time to enjoy a few days of the great revival, conducted by Dr. H. C. Morrison, and Prof. W. W. Owen, in the Methodist Episcopal Church, South. This great revival continued and we enjoyed the great sermons from the oratorical, dramatical and eloquent prince of preachers,—H. C. Morrison. Many filled the altar from time to time, and the Holy Spirit was manifested in great power. Our sister, Mrs. Owen, the wife of Prof. Owen, kept the children for us, and wife and I got to go to preaching together every afternoon. How the dear Lord did bless her soul who stays at home and keeps things in order, while we are in the battle for souls.

The revival in the M. E. Church at Leon, W. Va., for the pastor, Rev. W. L. Gerhart, was a wonderful success in many respects. There wasn't hardly a service during the meeting, but what some came to the altar. Some were wonderfully filled with the Spirit, shouted up and down the church aisles many times. Many were either saved or reclaimed. The greatest work was done in the church. I don't think that one-tenth of the membership was active in Christian work prior to the revival. Sorry to say, some were so wicked as to sit up in prayer, while we were trying to pray and their names were on the church book, and they would boast that they didn't profess to be Christians at all.

People were very kind to us during the meeting, especially Bros. Williamson, Bailey and Raider, and the ticket agent. The pastor, Rev. W. L. Gerhart, stood by us faithfully, and led the host in song. He is only twenty-five years of age, and if he will keep close to the Lord, we expect to hear of his doing great things for the Master. He is a power in prayer and song, also a splendid personal worker. We were entertained in the kind home of Bro. H. C. Williamson, the father-in-law of the pastor, with whom the pastor and his bride reside. Bro. Williamson is one of the best historians that we have ever talked with.

Many others stood by us, with whom we took many a good meal, whom we would like to speak of, but it is impossible on account of the lack of space. The house in which we were entertained was in the flood of last spring, and the water reached as high as the second floor, and the inmates were compelled to seek higher ground. During our stay at Leon, the snow fell at an average of eighteen inches in the State of West Virginia. Had it gone off with a rain, the flood would have repeated itself.

We are now in a revival in the M. E. Church of this city, Huntington, W. Va. Faithfully yours,
KENTON H. BIRD.

NOTICE!

Some of our friends misunderstood our offer to send "The Preacher" and THE HERALD one year for \$1.00, and have asked for the magazine with their renewals. We made this offer for new subscribers only, in order to introduce THE HERALD and magazine into new homes.

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EDITORIAL

Rev. H. C. Morrison.

(Continued from page 1.)

Romanism and rum are fast friends, and you can count on the average Catholic to stand faithfully by the beer keg and the whiskey bottle. This is not saying that there are not Catholics, and perhaps many of them, who are sober men and excellent citizens, but as an organization, the Catholic Church can be counted on to rally around the beer keg and the whiskey barrel, and the priests will generally line up with the boys and throw his influence with the saloon crowd.

No doubt the driving of the whiskey business out of the State of Kentucky would be a severe blow to the Catholic Church. Unquestionably a large per cent. of the brewers, distillers, barkeepers, and hangers-on about the dives and dens of intemperance in Louisville and the various towns and cities along the Ohio River, are devout Catholics, and the priest in making his speech for personal liberty, was faithfully standing by his own.

It is a little amusing that an institution which delights in the slavery of men's bodies, minds, and consciences, should talk about "Personal Liberty." The *personal liberty dodge* is becoming very threadbare. It is getting so that when a man goes to talking about "Personal Liberty," we know he is a friend of the whiskey traffic; that he is standing for that dirty old demon who has enslaved the bodies, destroyed the minds, debauched the appetites, and blasted the souls of millions of God-created beings. The people of Kentucky are getting ready to break the power of the rum demon and drive it forever from the state. May God grant wisdom and guidance in the conflict!

SPECIAL NOTICE!

Numbers of letters come to us here that cannot be answered because it is absolutely impossible to make out the address of the writers. People know so well where they live that they seem to think any sort of scribble will convey to the parties addressed a correct notion of where to send their answers. This is a mistake. People who cannot sign their name, dot their i's, and cross their t's, and write out their address so they can be read,

must needs labor at great disadvantage in the matter of correspondence. We do our very best in this matter, but frequently have to give it up. Often we guess at it, send out the letters, and they come back to us because the address is not properly written.

We are going to beg friends who write to THE PENTECOSTAL HERALD and to Asbury College to kindly remember this exhortation and write your name and address so plainly that they can be read. If it is made like I without any cross, it is bound to be the merest guesswork on our part. T's ought to be crossed. N's, m's, u's and w's are so much alike that writers ought to take pains to make these letters very distinct. Many times we have to simply guess it by what goes before and what comes after. For your own sake, as well as ours, try to write so we can make out your name and address.

H. C. M.

READING HISTORY.

History is one of our best teachers. To ignore history is to shut our eyes to the lessons of the past and rob ourselves of the possibility of avoiding the mistakes and failures, and the wise examples of our fellowbeings who have gone before.

Just now, when there is so much being said against and in defense of the Roman Catholic Church, we believe it would be wise for our people to acquaint themselves with history. The masses of the present and rising generation of the American people know almost nothing of the history of the Catholic Church, of the bloody trail of persecution and torture she has stretched across the centuries. We have asked quite a number of persons recently with reference to a few of the most remarkable tragedies of the persecutions of the Protestant peoples by the Romanists, and have been surprised to find what utter ignorance there is with reference to these important and startling events in the past.

The Pentecostal Publishing Company is now preparing a book on this subject, which will, we believe, be of genuine value to our young people and certainly will be read with interest by the old. We anticipate for this book a large sale and a wide and interested reading. Write to the Pentecostal Publishing Company for particulars.

TO YOUNG PEOPLE DESIRING AN EDUCATION.

Perhaps no week passes that we do not receive a letter from some young person desiring an education, who has not the money necessary to put them through school. We want to suggest to such young persons that a few months industrious and remunerative work and careful economy will save money sufficient to pay one's expenses in Asbury College, for the entire year, and we will be delighted to assist such persons in getting into work where they, with real, enthusiastic application ought to be able to make several dollars per day.

Anyone desiring to work your way through school, can frequently work your way better before coming to school by getting a good position, saving your money, then coming to school and devoting your whole time to your books. Let any young person who sees this notice write me at once and we hope to be able to suggest some remunerative employment that will enable you to make your next year's school money. Address

Wilmore, Ky.

REV. H. C. MORRISON.

TO OUR MANY FRIENDS.

No words of ours can express our gratitude to our many friends for their sympathy and prayers during the sad affliction in our home. To all human appearance, wife's condition is very critical. She seems to have been constantly losing ground for several weeks, and at this writing is close to the world of eternal rest and blessing. Continue to pray for us.

We are submitted to the will of God. If in harmony with His wisdom He will raise her up, we will give Him all praise. If He lifts her up to Himself to worship at the feet of the dear Redeemer, we submit to His will and press on to the land where there is no sickness or sorrow.

Ask the Lord especially that His Spirit may

rest in gracious power upon our entire family.

Humbly yours, H. C. MORRISON.

JOSEPH LAURO, THE NATIVE BORN ITALIAN.

REV. C. K. DICKEY.

Joseph Lauro, who was born in Southern Italy and was converted at the altar of prayer in Hazard, Perry county, Ky., in November, 1912, is still a faithful Christian and is a member of the Methodist Church. He was supported in Kentucky Wesleyan College by faith one term last year and was tutored by some of the advanced college students. He had to start at the bottom.

During the summer he worked and laid up some money, but not enough to take him through this school year. He is spending this year in Asbury College, preparing himself to be a native worker among his Italian brethren in the United States. God has his hand on this man. At a call last year there were responses from various portions of our Southland to assist this young man in his education. We have not enough funds for him this year. About \$100 is needed to assist him through this school year. Who will make this a matter of prayer and come to this real mission work, and help prepare a foreigner to lead our foreign brethren to Christ at our own doors. Pray over it and send any amount to Rev. H. C. Morrison, Wilmore, Ky., or to the writer.

Who knows but what God has this man in preparation to help lead the great hordes of Italians fast coming to Eastern Kentucky coal fields to dig our coal and develop our natural resources in that section. The Holston Conference has two men, Bros. Wynn and Cameron, preaching to the Italians in the Western Virginia coal fields. The fields are white unto the harvest. "Pray ye the Lord of the harvest that he may thrust forth laborers into his harvest." Who will help answer His prayer and send a contribution for the education and preparation of Joseph Lauro.

Somerset, Ky.

A WORD TO OUR FRIENDS IN TEXAS.

Somebody has been sending us a paper from Texas called *The Coolidge Ledger*. It is published by J. S. Perry & Sons, at Coolidge, Texas. In the issue for February 13, we notice an article from Ft. Worth, by one W. D. Lewis, and Peter Radford, president and ex-president of Farmers' Cooperative Union of Texas. It has in it a dirty fling at the great, good cause of prohibition in which the Texas people are so deeply interested. The honest farmers of Texas ought to repudiate said Lewis and Radford, and give the editor of the paper to understand that if he proposed to shove upon them a whiskey sheet, he can stop their paper.

The article is headed: "Back to the Soil with Legislation. Texas Farmers' Union Opposes Prohibition Primary." From the article we clip the following:

JESUS IS COMING.

You are Interested

Rev. H. C. Morrison

has studied this question for many years and offers you his information in a neat and attractive book.

The Second Coming

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PROHIBITION PRIMARY OPPOSED.

"No discussion of legislative matters could, under the present state of public mind, be considered complete without giving consideration to the liquor question. This is one of the many vexatious problems handed down to us by the city. The Farmers' Union, without reference to the merits of the controversy, declared for a cessation of hostilities along this line during the next administration in order to give our state government an opportunity to consider agricultural legislation. It is, we think, as important a function of government to make it easy for the toiling masses to eat as it is to make it difficult for the toppers to drink. A hundred thousand mothers with suckling babes tugging at their breast forced by poverty to toil in the fields is a cry far more distressing to us than the plight of a few drunken bums that voluntarily infest the dives in cities; a million children, their young lives mortgaged to misfortune and ignorance and their little backs bowed under a tremendous load of debt as they labor from sun to sun, is a sight far more heart-rending to us than a few city delinquents who choose to travel the pathways of sin; and 220,000 tenant farmers pinned under the timbers of fallen homes appeal to us for assistance far more than a few gilded palaces in cities where people elect to revel in iniquity. The cities are always magnifying their troubles and crying for help. Let us turn temporarily to the farms and relieve helpless women and children and give a helping hand to men who are struggling to help themselves rather than to give exclusive attention to city incompetents. We appeal to the farmers of Texas to take no part in the so-called County Democratic Prohibition Primary to take place in this state on February 14 or the State Democratic Prohibition Convention which is to be held in Fort Worth on February 24th, but to remain free to insist upon all candidates making agricultural legislation the paramount issue in this campaign."

We have not seen a more contemptible fling at the cause of temperance in a long while. It is rather a shrewd effort to arraign the farmers against the city resident and make him to feel that the liquor question is one which concerns the city only. The city is constantly being filled up with farmers' boys and there is no class of men in greater danger of becoming visitors to the whiskey dens than the farmers' boys who go from the country to the city to enter business life. There is no class of people in this land more deeply interested in the prohibition of the whiskey traffic than the farmers.

They talk about: "A hundred thousand mothers with suckling babes tugging at their breast forced by poverty to toil in the fields is a cry far more distressing to us than the plight of a few drunken bums that voluntarily infest the dives in the cities."

There are hundreds of thousands of impoverished and starving babes tugging at the lean breasts of starved and beaten mothers whose husbands both in the country and the city have wasted their wages and their time in saloons. It is begging the question to speak of "a few drunken bums" in the city. There are tens of thousands of men in Texas and other states of this great Union in city, town, village, and country places, who are wasting their substance, destroying their lives, and begging their families because of the manufacture and sale of ardent spirits. We have not seen a poorer dodge or a more contemptible misrepresentation of facts than these men, who are evidently under the influence and perhaps in the pay of the whiskey element, trying to make the farmers believe that legislation against the saloon is going to be hurtful to the interest of the farmers.

We trust that the farmers of Texas, who are an unusually independent, practical, and thrifty class of men, will give this bunch at Ft. Worth to understand that they cannot be dictated to or influenced by representatives of the whiskey interests, who care for nobody in town or country only as they can use and degrade them for their own selfish interests.

We profoundly thank God that there is a feeling

of intelligent indignation and determination on the part of the American people to overthrow and destroy the rum demon. The pleadings, arguments, and sophistries of his friends are all in vain. The saloon has got to go. If we cannot get rid of the saloon one way we will another. He has robbed, murdered, and impoverished the people long enough. The saloon has got to go!

BUD ROBINSON'S CORNER.

BE SURE TO MAKE THE LANDING.

How goes the battle today? If your little ship were to run aground and be made fast in the mud and rocks, and if the little barge were to be broken by the violence of the wind, do you think you could make the landing on a piece of the broken ship? We read, "And so it came to pass, that they all came safe to land." If we ever get to heaven some of us will go on broken pieces of the old ship, for we are on a journey and the sea is mighty rough. We must remember that God has nowhere promised a smooth sea, but He did promise us a safe landing, and that is all we need.

Let no man become disheartened because the sea is rough and the tide runs high; just remember that one night on the rough waves of Galilee, while Jesus was on the mountain side in prayer, He looked across the stormswept sea and saw the little boat tossed and pitched until it looked like she must go to the bottom; but as sure as you live, the eye of the blessed Son of God was on that little boat, and at a late hour in the night He went to them walking on the sea.

We read that they received Him into the ship. The next thing that I want you to notice is, that immediately the ship was at the landing. It is a fact that the ship always makes the landing when Jesus comes aboard. Notice how plain it is in John 6:21: "Then they willingly received Him into the ship, and immediately the ship was at the land whither they went."

It will take the general judgment day to reveal the number I have received in the past thirty-odd years; those I have seen in great storms and their little boat was tossed up and down in the winds of life and they have tumbled down at our altars and willingly received Jesus into their little ship, and immediately their ship was at the land. There are some things we ought to remember forever; there is no sea that is too rough for the ship to pass over safely, if Jesus is on board. I have often heard Brother Yates sing,

"Though the voyage be long and the ocean wide,
Yet Jesus will carry us through,

On the surging tide I will safely ride,

With the Captain's face always in view."

I am of the opinion that there is nobody now living on the face of the earth that can sing that old song like Brother Yates. He is in a class by himself; just one of a kind, and the fellow that hasn't heard Yates sing is at least several years behind. Some sweet day he will sing himself right up into the pearly White City and join the heavenly choirs and sing forever.

Remember our Captain has never lost a boat; He brings every one of them right into the landing on time, with our flags unfurled and our colors flying and the crew all full of life and frolic and fun. A storm at sea is fun for a crew on the way to the New Jerusalem. We pay no attention at all to a rough sea, for we know we are to have a safe landing; it makes no difference what we encounter on the way; it is the other end of the voyage that we are so much interested in. It is to be a great occasion, and to miss it, is to miss everything in the universe, and to make the landing is to make everything in this world and the one to come.

It is a fearful thing to see a crowd out on the voyage of life in a little vessel that you know will never make the landing; they are aboard of a sinking vessel without chart or compass or a captain,

and as the old gospel ship goes by with her banners floating in the heavenly breezes, we call out to the little company to abandon their sinking vessel and come aboard the old gospel ship, but they laugh in our faces and give us to understand that they are able to paddle their own canoe; but the storms swept the sea and their bark was never heard of again. It matters not how well their plans are made, if Jesus is not on board, their ship will fail and the crew will be lost.

After all, there is nothing in this wide world that is worth so much to man as a good case of old-fashioned, heartfelt religion; it is the preparation for all the responsibilities of life. There is nothing can come into the life of a man if he is saved from all sin, but he can find a way out of the difficulties. A good case of Holy Ghost religion is all that is needed in this world to make a man a success; he may be short on everything else, yet be a success, but if he has everything else and is a failure on this one thing, he is doomed for ever and ever, and it would have been better for that man if he had not been born.

It makes no difference as to the start a man gets, the ending is the main thing. When one of my little sisters was dying she said, "Oh, mother, the angels! the angels!" She had suffered long with that fearful white plague, but it made no difference then as her room was full of heavenly visitors. She could look back over many years of fearful sufferings and the many dark nights of pain, sorrow and loneliness, but when she got to the end there was the company of angels. She had a rough sea but she had a safe landing. She spent many long, dark nights sitting up in bed coughing and suffering, but at last the daybreak came and the Sun of righteousness arose with healing in His wings. While the little frail body was taken out to the green hillside and laid to rest, the blood-washed spirit went to the home of the soul to rest forever and ever.

Oh, beloved, it will make no difference if we do come in on a broken piece of the old ship, just so we make the landing. Paul looked the ship crew in the face and said that every one shall escape safe to land, for the God that I serve and the God whose I am, stood by me tonight and said, Fear not, Paul; as thou hast borne witness for me in Jerusalem, so must thou also bear witness at Rome; and then he adds that God had given him the ship's crew; not one of them was lost. Although the little preacher was in chains and was a prisoner, yet he was the captain of the vessel, boss and general manager of the whole affair. He told them they would lose the ship and all their grain, and must be cast upon a certain island, nevertheless he had to see Rome and be brought before Caesar for the testimony of Jesus Christ. He was God's witness on the stand and it was God's plan for His servant to witness, not only to the ship crew of dirty Roman soldiers, but also before the great Caesar.

God's love for St. Paul was something wonderful; it is seen in the fact that he allowed him to suffer so many hardships. When we think of the titles of Paul we see the great love and esteem that the Lord had for the man; it was not the Rev. Paul, or Dr. Paul, or the Hon. Paul, or Judge Paul, it was just "Paul, the prisoner of Jesus Christ." Paul's title makes a fellow think of the title of Moses; it was "Moses the servant of the Lord," and "Paul, the prisoner of Jesus Christ"

I am of the opinion that no two men ever lived who made a greater impression on the world for good than Paul and Moses. Moses was a lawyer and a lawmaker, and Paul was a preacher and a waymaker; one reached man by the law and the other by the gospel. Paul himself said that the law is our schoolmaster to bring us to Christ. The law turns on the light and discovers all the dirt, and the gospel comes in and cleans out the dirt; so they go well together. We must have the law and the gospel and then we must have pardon and purity. We must have the birth of the Spirit and then we must have the baptism with the Spirit. First born, and second baptized. Our guilt must be blotted out and the "old man" must be crucified.

The Missionary World

A LETTER FROM AFRICA.

Perhaps some of our friends are wondering why we do not write. Many excuses could be enumerated, but I shall mention only two.

Sickness.

During the three or four weeks just passed, Marvyn has been very sick with fever which our medical missionary, Doctor Stauffacher has pronounced "yellow fever." We think that she is improving though she still has fever and is very weak; her sickness turned out to be more serious than we thought it would, therefore it was the occasion of many tears and heartaches on my part, and Henry wanted to know if mama was going to die.

We are very fortunate in securing the services of Miss Rice, a trained nurse from the Battle Creek Sanitarium, who recently came to Africa under the Free Methodist Board of Missions. Were it not for the help of Miss Rice at this time Mrs. Pointer would suffer more and I too, would suffer while trying to wait on her and do the heavy work of running the Mission.

The doctor thinks that little Henry and I will not take the yellow fever if we are successful in keeping out the mosquitoes. Since coming here Henry has had several attacks of fever and I had it once which lasted about five days. One of our missionaries, Mr. Bush, had a severe attack of Black-water fever and after recovering he had to go home to Ohio, never to return here.

Our Work.

Rev. and Mrs. Keys left in July for their home in Kansas on furlough, and Rev. Bush in September. The going away of these missionaries has doubled our work so that Mrs. Pointer now has charge of the school and doctoring the sick, which are many. My work is to superintend about thirty native preachers and travel through a large district and hold quarterly conferences at the native stations, to run a large farm and superintend the work of a large number of natives in raising corn and peanuts (this is a very hard thing to do as the natives do not like to work), to give out the food (consisting of corn and peanuts) each day for 60 or 70 natives, to repair the broken plows and building, pull teeth and help with the sick and attend to the many grievances brought in by the natives as well as details too numerous to mention. I find that a missionary has use for all that he knows and for some more that he does not know, for in addition to his work of teaching or preaching he must be somewhat of a physician, mechanic, farmer, house builder, brick mason, stenographer, printer, and last but not least, he must know how to drive oxen and row a boat.

A Page From My Diary.

"Was up several times during the night with Marvyn, who had high fever; some of the things I did today, were fixed up vegetables and things to send to Gikuki (30 miles) with instructions for the doctor to come, gave out food for about 70 natives, sent men and boys for the oxen which got out

and left last night, made a coffin for the native child that died and sent for Muti, a native preacher, to come and have the funeral, as I did not have time to bury it, gave instructions to the hired working men to dig the grave, but they promptly refused because of their heathen superstitions, had to hunt up others of the Christian persuasion to dig the grave. After waiting on Marvyn as best I could with all the burden and strain of the other work, I found it necessary to lie down and rest an hour or two in the afternoon which was of much benefit to me. Marvyn asked me to sing and pray for her which, with her prayer and struggle, resulted in great spiritual uplift. The mail came in the afternoon and the doctor arrived from Gikuki after dark; he said that Marvyn is pretty sick; Henry also has high fever tonight. Assisted by the doctor and some natives we extracted some milk from the mother donkey and administered to the colt which died while we were trying to help it live."

The above is a sample of what we have quite often, and although we have a variety without so many things going wrong, or having to be done all at the same time, yet I am often too busy to eat and sleep properly.

The Bishop's Visit.

Our Methodist Bishop Hartzell has just spent three days with us and held a District Conference. He is now on the way to Umtali, Rhodesia, where he is to preside at our annual conference. Because of sickness in the family and no one to leave in charge of the work I cannot go to conference this year. The Bishop expects to return to America after conference.

Wild Animals.

While we are supposed to be twelve or fifteen miles from the habitation of lions, there are leopards and hyenas not far away; we are being troubled with a hyena which makes frequent night visits to these parts and takes away chickens. A few nights ago our chickens gave the alarm of distress and I ran out with revolver in hand not knowing what to expect, but soon felt as if I were going into an African menagerie as one or more hyenas fled while I fired some shots. Later one of the hyenas returned and took off one of Henry's puppies, so a girl told me. These animals will attack a man if they find him asleep and will also take off small children. A hyena or a leopard took a native woman's baby over at the Free Methodist Mission not long ago. Although the screams were heard by some of the missionaries they could not rescue the baby and that part of the body which was not eaten by the animal was found next day. I am anxious to kill the troublesome and dangerous hyena that comes around, so I am sleeping with my gun close at hand.

There are also many deer in these parts and some nights one or two of them come within a stone's throw of the house. A few days ago I killed a large snake that measured seven feet and five inches and on the following day was called upon to take the gun

to shoot a large snake that had crawled into the house of a native. We are troubled with little insects which the natives call "matikenya"; they are smaller than fleas and prey upon the feet, entering the flesh under the nails or at tender places; they are painless upon entering the flesh but soon lay eggs under the skin that hatch and form a sack full of matikenyas, which if allowed to remain in the flesh will become very painful and often cause the toe to rot off. It is said that the insects sometimes get in the circulation of the blood and are carried to different parts of the body, and if it happens that one is carried to the brain the person dies. All the family have had matikenyas; I had two taken out of my feet today and four on a previous day.

No Cannibals.

There are no cannibals near us and the natives do not harm us; really their superstitions cause them to be afraid of white people. The Portuguese Government does not allow the natives to have fire arms, though they have bows and arrows, spears, large knives, and clubs; some of these things they always carry wherever they go.

The natives that are to be feared are those who drink and become intoxicated. There are some Portuguese farmers throughout this section who manufacture beer from sugar-cane, and are getting rich selling this intoxicating beer to the natives, thus they are learning to be intemperate, and the amount of beer consumed by the natives is enormous.

We are anxious to do some work for the cause of temperance by teaching the natives and showing them that their sugar-cane can be put to a better use by making it up into syrup for food. In order to do this we need a cane mill and large cooking pan which I think could be bought and transported to Africa for \$50, which would also include the duty on same. An outfit of this kind could be made a great blessing to humanity and the cause of temperance in these ends of the earth.

We are enjoying our work very much and love to labor in this needy field for gospel workers. This very peculiar climate makes it very difficult for us to keep in health. We trust that our friends will help us with their prayers and letters, and thus have a share in our spiritual harvests.

"O, the wrongs that we may righten,
O, the hearts that we may lighten,
O, the skies that we may brighten—
Helping just a little."

J. D. Pointer,

Supt. Limpopo Dist. Inhambane E. Africa, Box 45.

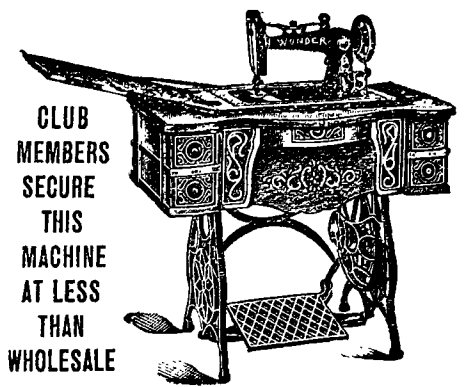
Pray for my daughter Mary, that she may be healed of appendicitis.—
W. S. Lawson.

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The Herald's Introduction
To The
Sunday School Lesson.
By J. Gregory Mantle.

LESSON FOR MARCH 29

Review.—Jesus The Great Teacher.
Matt. 7:21-29.

Golden Text.—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

The Peril of Spiritual Pride.

Our first lesson related to the mission of the seventy, of the possibility of co-operation with Jesus in service, and of identification with Him in the work of the kingdom. We saw the success which crowned their labors in exorcising evil spirits, and of the warning which Jesus felt it necessary to address to them on the peril of spiritual pride. No peril is more subtle. There is an incident in the life of Hadyn who at the close of his life was wheeled into the Crystal Palace in London, England, to hear the performance of his Oratorio the Creation. The applause of the crowd at the conclusion of one of the great choruses was directed to the Composer who, standing up in the chair deprecated it, exclaiming: "No, no, not from me, from Him, from Heaven above, comes all!" If God gives us success let us never boast about it; or as a Welsh preacher once said, "let us never put our hand in our Master's till," referring to the pilfering which was formerly so common, but which in the days of Cash Registers has been reduced to a minimum.

The Compassion of God.

Our second lesson was a wonderful illustration of the compassion of God who came to us in the person of His Son when we had fallen among thieves and were stripped and wounded and left for dead. His message to us is "Go and do thou likewise." It has been well remarked that to leave the teaching there is to leave ourselves face to face with one of the most impossible ideals of life. When Jesus uttered the parable He was on His way to the Cross and to Resurrection through which He was able to say to us: "This do and thou shalt live," but rather "Live and thou shalt do this." Let us pray daily to be baptized with His Compassion.

The Conditions of Discipleship.

The third lesson deals with the conditions of discipleship. Jesus insists on severance from all possessions that would hinder our following Him, and the supremacy of the claims of the Kingdom of God. He was not a leader who said, "Go," but "Come." He fulfilled every condition on which He insists from us. Ponder His harmlessness, His severance of earthly ties, His attitude to His mother, and learn how the claim He makes upon His followers is to be fulfilled. Our devotion to Him must be such that we shall find it easy to seek first His Kingdom and His righteousness. What place does He take in my life? Let my prayer life, my conversation, my reading, my business, my school duties answer the question.

The Prayer That Prevails.

The fourth lesson deals with our

prayer life. The principal value of prayer is that it is intercession, or asking on behalf of others. All the personal pronouns in the Lord's prayer are plural. There is an ancient story about Christ's childhood, to the effect that one day when He was with other children, they in their play, made some clay into the shape of birds, and that the child Jesus gave life to these clay birds making them fly. So George Macdonald sings:

"My prayer-bird was cold—would not away,
Although I set it on the edge of the nest,
Then I bethought me of the story old
Take, Lord, my prayer in Thy hands
and make it pray."

Our prayers often refuse to take wing because they are selfish prayers. If the unselfish spirit breathes through them they will wing their way to heaven swiftly enough.

A Group of Lessons.

The fifth lesson deals with the criticisms which arose out of the exorcism of a demon, and the glorious victory of Jesus over Satan, when we consent to His complete capture and possession of the palace of our being. The sixth lesson reveals Christ's hatred of shams. A trifling religion which ends in church-going, hymn-singing, alms-giving, and neglects judgment and the love of God, His soul hates. The seventh lesson reminds us that the fear of God will kill every other fear, even the fear of death itself. The eighth shows us the folly of a life lived only for the enjoyment of material things. The ninth is a loud summons to constant, unremitting watchfulness. The tenth teaches us that antagonism to Satan and all his cruel work must possess us if we are fully possessed by our Master; and the eleventh teaches the absolute necessity of straining every nerve to enter in at the narrow door, and that a casual and superficial familiarity with Christ will be of no avail. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

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COMMON SENSE RELIGION.

Mrs. J. C. M. Hunt.

No doubt more than Saul have thought they were doing God service when they were really being deceived by the wily adversary, who has power to transform himself into an angel of light. How important then that we try the spirits, before permitting ourselves to be led by them. One of God's great gifts to His children is the gift of "a sound mind," and we should not forget that we are to use our reasoning powers. Failure in this, means failure in much. Fanaticism is not winning but the posite. No doubt some who have professed to receive the pentecostal baptism, have injured their influence by going to extremes. One has pertinently said, "That to be unlike the world many religious people have taken attitudes that were unwarranted," and also, "That if our peculiarities hinder people from accepting the Word, then expediency demands we should not be peculiar beyond what is scriptural." The Pharisees were extremists, going far beyond the teachings of God's word in many of the minor things, and it is evident that "unwarranted ideas of holy peculiarity have not yet been obliterated from the minds of the professed followers of Christ." To be led by the Holy Spirit is our privilege; but we must remember that there is an evil spirit that will lead us astray, if we are not on our guard, and that we must try the spirits.

Some time ago, a letter was received which read like this: "We did not go to church tonight, and did not care to go. The Spirit said 'Write.'" Now, to remain at home on Sunday evening to write a letter to a friend, if able to be present at the service in God's house, does not seem the proper thing for a consecrated Christian to do, and we may well question whether it was the Good Spirit or an evil spirit, that spoke. In such a case, the evil spirit might be defeated, by using a little common sense.

A woman who professed full salvation, lost her spectacles and took it as evidence that she was not to wear any, although she seemed to think it perfectly right to use teeth made by the dentist. She was taken very ill, but would not consent to have a physician called. When one finally visited her, and could do little or nothing for her relief, she still expressed herself as confident of being restored by the Divine Healer, and tried to strengthen the faith of her friends. Suddenly she passed away, leaving the family shocked and bewildered. One member seemed never to rally from the shock, and naturally questioned how one so devoted could have been so deceived. To the writer, the lesson was, "Do not take every impression as the voice of the Holy Spirit."

We need very much at this time to have some leaders, who do not turn aside from the plain teachings of the Bible, as there seems to be a tendency with some to make altogether too

much of matters which are of so little importance they receive no attention in the Scriptures. Take for instance the two-meals-a-day theory, omitting the breakfast. Surely here, common sense should be summoned and acted upon. How ill-prepared the laboring man or woman for their toil, without the morning meal! If true, that "a hungry man is a madman," it would be a serious matter for him to be deprived of it. With an empty stomach, he would not be apt to do his work in a way that would satisfy his employer, and that would be an argument against the omission. When the stomach is empty, one is in more danger from contagious diseases, and how unwise it would be to send children to school in the morning without breakfast! But supposing they are provided with food at the table, while the mother absents herself with the thought she is better serving God, in so doing, how much she is depriving her children of in the way of pleasure! What a pleasing picture is a family group at the breakfast table, after the rest of the night, and before the different members go forth to business or to their studies! It should be a helpful happy time, the Great Giver being praised for the morning mercies. When our Saint Frances, (as some now speak of Frances E. Willard), was in England, she graciously conformed to the custom of eating five times a day. Probably she suffered no inconvenience from it, for there seems to be less danger of overeating when one eats frequently. As many as four times a day is said to be better for those having heart trouble.

The word "dine," which occurred lately in the Sunday school lesson, means breakfast, it was stated, Jesus being invited to partake of the first meal of the day in the house of the Pharisee. He also prepared breakfast for the disciples who had "toiled all night and taken nothing," and so were probably very hungry.

Let us be careful that we do not bring ourselves or others into bondage, by going beyond what the word of God teaches and our best judgment approves.

A CALENDAR FOR THE SEASHORE.

Nellie Leigh Cook.

From an Enchanted Island, Surrounded by Southern Seas.
(Pass-a-Grille, Florida.)

Monday.—I stood upon the sand of the sea.—Rev. 13:1.

Dawn; and a star; and the sea unfurled;

And a quiet hush hanging over the world;

And I standing lone by the edge of the sea. —Morgan.

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.—Psa. 65:7.

Tuesday.—And the sea returned to his strength when the morning appeared.—Ex. 14:27.

'Tis weary watching wave by wave,
And yet the tide moves onward,—
We climb like corals, grave by grave,
And beat a pathway sunward. —Massey.

The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea.—Psa. 93:4.

Wednesday.—They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep.—Psa. 107:23, 24.

This is the ship of pearl which poets feign

Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purple wings,
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun
their streaming hair. —Holmes.

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OF ASBURY THEOLOGICAL SEMINARY

Thursday.—A noise lie the noise of seas; . . . a rushing like the rushing of mighty waters.—Isa. 17:12.
My life is like the prints which feet Have left on Tampa's desert strand, Soon as the rising tide shall beat, All trace will vanish from the sand. On that lone shore loud moans the sea,
But who alas will weep for me?
—Wilde.

Friday.—Then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isa. 48:18.
The ribbed sea-flow on the ribbed sea-sand,
Makes a melody sweet and clear,
And the torrent goes down with shout and song,
But sweeter than sea-flow the sea-sands along
Or gladsome torrent with shout and song
Is the sound of voices of I hear.—
And together we watch on the red, red west
The sails of the far, far ships.
—Urner.

Saturday.—And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves.—Matt. 8:24.
Adieu! Adieu! My native shore fades o'er the waters blue,
The night winds sigh, the breakers roar, and shrieks the wild sea-mew!
Yon sun that sets upon the sea, we follow in his flight,
Farewell awhile to him and thee; my native land, good night!
—Byron.

Even the winds and the sea obey Him.—Matt. 8:27.

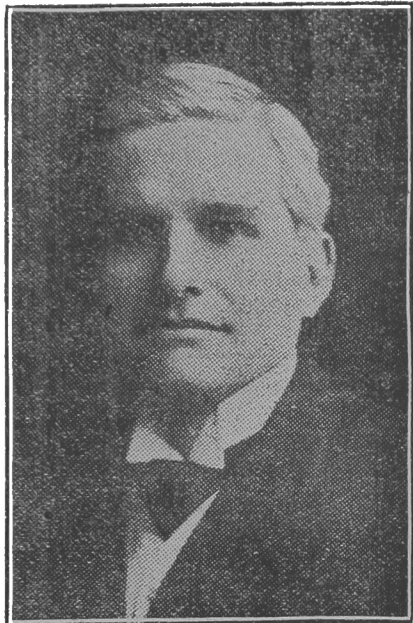
Sunday.—That hath made the depth of the sea a way for the ransomed to pass over.—Isa. 51:10.
"Farewell and adieu," was the burden prevailing
Long since in the chant of a home-faring crew;
And the heart in us echoes, with laughing or wailing,
"Farewell and adieu."
Each year that we live shall we sin it anew,
With a water untraveled before us for sailing,
And a water behind us that wrecks many bestrew.
—Swinburne.

His dominion shall be from sea even to sea.—Zech. 9:10.
Newnan, Ga.

PHIL HANNA, CONSUL GENERAL TO MEXICO, ONCE A HOLINESS PREACHER.

In the revival meetings at the Kummer M. E. Church, 5th and Carpenter Sts., Evangelist S. B. Shaw told how worldly honors and prosperity failed to satisfy anybody that had ever had a great vision of God and the plan of salvation. He said Phil Hanna, a nephew to Mark Hanna, the noted politician, was once an old-fashioned Methodist and a successful holiness preacher, and praised God night and day. He traveled in his evangelistic work with William Hammer, in whose meetings Evangelist Shaw was converted, nearly 40 years ago. Mr. Hanna published a little song book entitled "Songs for the Blood-washed." Mr. Shaw used this in his revival meetings. Evangelist Wyke Kelsey, converted in

the same meeting with Mr. Shaw, also traveled with Mr. Hanna and Hammer. They preached on the streets and in churches, and saw many powerfully converted and baptized with the Holy Spirit. Largely through the influence of his uncle, Mark Hanna, Phil Hanna grieved the Holy Spirit and dishonored God and his profession by accepting the position as United States Consul to Porto Rico. After that he was made United States Consul to Venezuela. Later he was made Consul General to Mexico with 16 Under-consuls under him.



REV. B. H. MORSE.

Evangelist B. H. Morse is an Elder of the North Dakota M. E. Conference, a flaming Evangelist, one of Dr. S. A. Danford's right hand men, whom he uses in evangelizing the great Northwest.

When he passed through Chicago some years ago his name was in nearly all the leading papers. He sent for his old friend, Wyke Kelsey, then preaching in a Free Methodist Church in Chicago, to meet him at the Palmer House and stay all night with him. Bro. Kelsey accepted the invitation, but he felt like a fish out of water in the presence of his old friend and so many politicians. After retiring to their room Bro. Kelsey became greatly burdened for his old friend and companion in the ministry and pleaded with him to give up his worldly pursuits and return to the Lord's work. Mr. Hanna broke down and wept and said, "I fear it is too late. I am afraid God would not give me the same power that I had when I was with you. If I could get back where I used to be I would gladly send my resignation to Washington tomorrow." After keeping Mr. Hanna on his knees till after midnight they retired for a little rest, but there is no rest to the wicked, they are like the troubled sea that cannot rest. Mr. Hanna admitted that he had the riches and honors of the world but he was without the smile of God and the rest of soul that brought such great joy to him when he was engaged in the soul-saving business.

Thousands like Mr. Hanna have allowed the cares of the world and the deceitfulness of riches to hinder their communion with God. Worldly prosperity never has or never will satisfy a man or woman that has once known the joy of pure and undefiled religion.—Springfield Register.

"YE SHALL NOT SURELY DIE."

This contradiction of God's word, the devil began to declare in the Garden of Eden; and has continued all down through the ages and most especially in this "latter day" to forge this lie, "Ye shall not surely die." He has multiplied it, and divided and sub-divided it, making the increase so great that, like the enemy's tares in our Lord's parable, it has reached the field of good wheat. Yes, for while the doctrine of "second probation" or a chance for the unsaved after death; or in some people's teaching, no hell at all, is circulated by "Seventh Day Adventist," "Millennium Dawn" people, "Christian Science" and many other new "isms" and "schisms" of this present day, the saddest fact of all, it is creeping into the teaching of some of our dear holiness bands. The devil is wise, and he knows that to propagate error, he must aim at a high mark. He would rather use an established saint of God, than one who was not though he be endued with the greatest worldly wisdom.

My Bible says that "today is the day of salvation" and that after death is the judgment. I find no promise for tomorrow.

In this "latter day" when there is so much adding to, and taking from the word of God, I fear and tremble lest I, too, be overtaken and found removing the old landmarks that our fathers have set up. But I am resolved, by God's help, to keep low at His feet, and make the blood-stained cross of Calvary, the main theme of my ministry.

Error is much more difficult to overcome than sin, for all now that sin is hideous and destructive; but the devil covers error with a robe of false light. Take heed, beloved, lest he wind this garment about you, binding you in its folds. You may find a certain pleasure from the warmth of its covering, but be assured that it is a deceptive and dangerous heat that finally brings disease and death.

Mrs. Lulu M. Dudley.

SIN AND HELL.

"Dr. Selle in the five chapters whose captions are indicated by the title of his book, handles sin with ungloved hands. He holds that sin originated in heaven and not in the Garden of Eden and its only cure is the blood of Jesus. He makes a place in his book for the doctrine of hell whose awful reality he emphasizes."—Baltimore Southern Methodist.

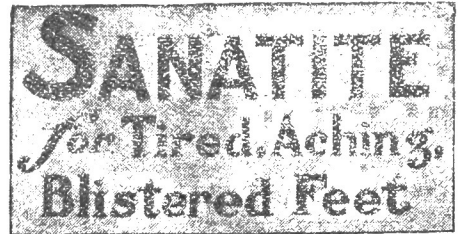
Order of Pentecostal Publishing Company, Louisville, Ky. Price, postpaid to any address, 50 cents.

REQUEST FOR PRAYER.

I earnestly entreat The Herald family to pray for my son who has kidney trouble of long standing. He loves The Herald and reads it when he is able.
Mrs. W. A. Emerson.

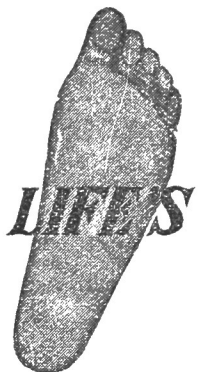
BLOSSOM BABIES, M. Louise Chadwick. Size, crown 8vo. Binding, cloth. Price, net, 75 cents.

This is a hand book for mothers and for teachers of young children. Through the story of the flowers, their blossoms and seeds, Dr. Chadwick tells in a beautiful way of the underlying principles of life and life's development. The flowers are personified, and the information is given by the flowers as they talk to each other and tell their secrets. Some of the titles will suggest the stories—The Story Mother Nature Told; Psttil Mothers and Stamen Fathers; How Plants Protect their Seed Babies; How the Wind Helps the Stamens; How Jack-in-the-Pulpit Planned a Prison, etc. The Methodist Book Concern, 150 Fifth Ave., New York.



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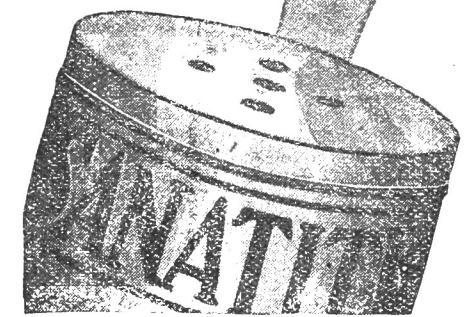


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Send us your song poems and accept our most liberal terms for publishing them. In business eighteen years,
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Our Boys and Girls

Mrs. Bettie Whitehead.

Dear Aunt Bettie: It has been some time since I have written so I thought I would write. Who was it that lived to be an old woman and never was a little girl? Who was the meekest man in the world? Who can guess my age? It is between 9 and 15. My father is thinking of moving to Louisiana. If we do, I will write you and tell you of my new home. Rosella Glenn, Adam was the man who lived to be an old man and died before his mother was born. I will have to start to school tomorrow. My teacher is Miss Adella Watts. I am in the fifth grade at school. Verneda Sandifer is my playmate at school. My pet is my baby sister. She is just now beginning to walk. She is a year old. She is cutting her teeth now.

Wesson, Miss.

Dear Aunt Bettie and Cousins: Will you let a Nebraska girl join your happy band? I am 15 years old and in the seventh grade. My teacher's name is Alice Oman. I go to Sunday school nearly every Sunday. Papa takes The Herald and I like it just fine. I would like to correspond with some of the cousins.

Maxwell, Neb. Nancy Campbell.

Dear Aunt Bettie: I am a little girl 12 years old. I go to school and am in the seventh grade. This is my first letter. We do not take The Herald, but I have a friend that does. She gave me the page that had the cousins' letters on it, and when I read their letters thought I would write myself. I have one sister 10 years old and no brothers. I like to go to church and Sunday school, but I do not get to go often for there is none close around here. As this is my first letter, I will not write much. With love to all,

Bear, La.

Dear Aunt Bettie: This is the first letter I have written to The Herald. I am eleven years old and am in the sixth grade and live among the red hills of Georgia. My mother does not take The Herald, but I am spending a while with one of my cousins who takes The Herald. I enjoy reading the letters very much. I am a member of the church and like to go to Sunday school and preaching very much.

Metcalfe, Ga.

Dear Aunt Bettie: I am a little girl nine years old, and live in the land of flowers. I am a member of the church and like to go to Sunday school. I was glad to see your picture on the first page. My mother takes The Herald and I like to read the letters very much. This is my first letter to The Herald and hope to see it printed soon.

Metcalfe, Ga.

Dear Aunt Bettie: Will you let an Alabama girl enter your happy band? This is my first letter to The Herald. My father takes The Herald and I like to read the Children's Page. I go to school and I am in the sixth grade. My teacher's name is Mr. John White and I like him fine. Who has my birthday, Jan. 31? If this escapes the waste basket will come again. Frauline Bonner.

Heflin, Ala.

Dear Aunt Bettie: Will you let an Alabama girl into your happy band? I do not take The Herald but one of my friends takes it and I enjoy reading the Children's Page. I am 10 years old and in the sixth grade. I go to school at Union Hill. Who has my birthday, August 4? If I see this in print will come again.

Heflin, Ala.

Dear Aunt Bettie: I enjoy reading The Herald. I was fifteen September 12. I weigh 98 pounds and am rather small to my age. Ruby McCorkle, you have my name. We organized a Sunday school January 11. I have moved since I wrote to The Herald, but only seven miles. If this misses the waste basket I will call again.

Ceylon, Ga.

Dear Aunt Bettie: Mama takes The Herald and thinks it a grand paper. How

many of you cousins go to school? I do and study the 6th grade. My teacher's name is Mr. H. C. Hooser. I think he is a good teacher. I live in the country and think it much better than town life. I have three brothers and three sisters. Who has my birthday, April 22? Love to Aunt Bettie and all the cousins.

Troy, Texas. Mamie Hargrove.

Dear Aunt Bettie: I am a little girl ten years old. I have gray eyes, light hair and fair complexion. I go to Leftwich High School, and am in the fifth grade. Miss Ora J. Updike is my teacher. I like her fine. Well, I will close, love to all the cousins.

Huddleston, Virginia.

Dear Aunt Bettie: Here comes a Virginia girl to join your band. I am 13 years old, 4 feet, 11 inches tall, weigh 84 1-2 pounds. Who has my birthday, Nov. 8? I have four brothers and one sister. My father takes The Herald and we like it very much. I am in the Seventh grade at school. My teacher's name is Prof. Harry G. Conter. Would like to exchange some post cards with the cousins. My schoolmate and deskmate at school is Mabel Burnette.

Cosie Estelle Updike.

Huddleston, Va.

Dear Aunt Bettie and Cousins: Will you let me in to your cozy corner as it is quite cold today? I wrote a letter to The Herald three or four years ago but never saw it in print, so will write again. I have just been reading the letters and saw one from Frances Whitcomb, University Park, Ia. I went to Central Holiness University, University Park, Ia., all last year, and the fall term this year. I just came home before Christmas because of poor health. I know Frances and her sister Grace was my English teacher last year. Papa and Brother Pryor are holding a meeting twelve miles south of here at Scranton. Papa preaches at the Mineral Springs schoolhouse and at a schoolhouse just a few rods south of our house. I like it here fine. We can see the Chalky Buttes, the Ainey Buttes and Whetstone Buttes from our house. The stones here are mostly petrified wood. It is so clear that you can almost see through it. There is a coal mine just across the road, west of the house. It is quite a large one and just a few feet of dirt on top of the coal. Don't you think this is a nice country? I forgot to tell you that I am a Christian and am called to be a missionary to Africa. I am anxious to go.

Stillwater, N. Dak.

Dear Aunt Bettie: I am a Kansas City girl. I am twelve years of age, and will soon finish my public school career. I was born in Kentucky and have many relatives who take The Herald and believe in its doctrine, especially dear old grandma and grandpa; also an uncle at Henderson, Ky., who is an evangelist, Rev. B. L. Patterson. No doubt some of the cousins have heard his sermons. We also take The Herald and think it very religious. Your cousin, Helen Patterson.

Kansas City, Mo., 3 East 34th St.

Dear Aunt Bettie and Cousins: I have been going to school, but am not now, because my aunt has been very sick, and now my uncle is sick. One of my aunts died the other day. She didn't mind dying at all; she said she was going home to Jesus. I hope we can all say that when we go to die. I don't guess any of the cousins had my birthday, Nov. 20th, except a little Missouri girl. Her name is Siller Moore. I don't know whether she is a cousin or not. I hope she is though. Where is the word Bernice found in the Bible? How many people did David kill? We have four churches, Methodist, Baptist, Presbyterian and Catholic; four negro churches, one sawmill, brick works, ice factory, creosote plant, tar factory, four drug stores, and about a dozen dry goods and grocery stores; and sad to say, ten saloons, which is the ruin of the town. We have a nice new depot just finished, and a nice brick, three-story schoolhouse.

Midell, La.

Dear Aunt Bettie: As I have seen my other letter in print it gives me courage to write again. I am eleven years old. I have blue eyes, light hair and fair complexion. I have three sisters and two brothers. I am not going to school now. I am in the fifth grade. I will close with love to Aunt Bettie and the cousins.

Jennie May Sutton.

Lyons, Ga., Route 1.

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Louisville, Ky.

Dear Aunt Bettie: Here I come again to visit your corner. I have seen a good many letters from other countries and not Florida at all. So I will write and have one letter from there. I have seen where Mamie Simpson wants some of us to try and guess how old she is. I guess she is 18 years old. I was 13 years old Nov. 7. I would like to exchange cards with some of the cousins.

Durant, Florida.

Dear Auntie: Here comes an Illinois girl to join your band. I have just been reading the cousins' page. I have dark brown hair, blue eyes and fair complexion. I am 15 years of age. I will be sixteen the 12th of July. I would like to exchange cards with some cousins of my age or older than I.

Eldorado, Ill.

Dear Aunt Bettie: As I saw my other letter in print I will come again. Nola, the Lord's prayer is found in Matthew 6:9. Where is the ten commandments? How long did it rain when Noah was in the Ark? Who can guess my age? I am between twelve and seventeen. I am five feet and three inches tall and weigh 109 pounds. With love to Aunt Bettie and all the cousins.

Maxwell, Nebr.

Dear Aunt Bettie: Will you let a Kentucky girl enter your cozy corner? I have blue eyes and brown hair and am four feet, five inches tall, and weigh 120. My birthday is October 22. I have a twin brother; he is much bigger than I am. I have six brothers and five sisters, and my father is dead. I would like to exchange cards with some of the cousins. I will close with a riddle. Which is the easiest to catch, coal or heat? The one that will answer it will get a card.

Custer, Ky. Emma M. Johnson.

Dear Aunt Bettie: This is my first letter. Will you not lay it aside. I am a little boy 9 years old. My papa takes The Herald. I love to read the children's corner. My birthday is September 7th. I have one brother and two sisters. I go to the Baptist Sunday school, also the Holiness S. S.

Willard, Ky.

Dear Aunt Bettie: I want to join your happy band. I am a Kentucky girl. I am 13 years of age. I live in Pierce. We have two churches, Baptist and Methodist. We have prayer meeting every Saturday evening and I love to go. We have a nice new church. My father and mother are sanctified, and I hope to be some day. I have been going to school every day, but I got sick and had to stop.

Pierce, Ky. Lois Carter.

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Dear Aunt Bettie: This is my first letter to The Herald. I am 11 years old the fifth of February. I have blue eyes and brown hair. I would like to get some cards from the cousins. my birthday.

McComb, Okla. Clara Leeper.

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Mothers, send us this advertisement and your address on a postcard, with druggist's name, and we will mail you a Ball-cup Nipple to try. Fits any small-neck bottle. Only nipple with open food-cup and protected orifice at bottom—will not collapse, feeds regularly. Outlasts ordinary nipples. Only one to a family.

State baby's age, kind and quantity of food. Half-section Hygeia Nursing Bottle Co., 1384 Main St., Buffalo, N. Y.



OUR DEAD

SHADER.

Mrs. Eva Settle Shader was born in Cherry Dell, Shelby county, Mo., September 23, 1870; was married to Mr. T. M. Shader, at her home in Gorin, Mo., Oct. 10, 1894, and came immediately with her husband to his home in Glasgow, Ky. To this happy union were born two children—Vassie Ruth and Thomas James. Thomas James died September 10, 1909. And in the evening of November 12, 1913, after a very painful illness of some months, the death angel came to our dear brother's happy, well-directed home, and bore away to our Father's house the devoted, tender wife and mother.

In February 1896, Mrs. Shader published in one of our religious papers, of wide circulation, her religious experience, rather in detail, which is exceedingly interesting. It breathes the spirit of apostolic times. I felt as I read it carefully after she was gone, this good woman followed the leadings of the Holy Spirit, which brought her finally into the fulness of the gospel of great victory and peace. She tells us in her experience that she joined the church at the age of twelve years, and grew up in the church to young womanhood, and became a church worker, and was faithful in the young people's society of the church. Her outward life was beautiful, and commended itself to the church and community in which she lived, but she tells us, all the time, she was not satisfied with her religious experience, and really did not experience saving grace until after she was married, and came to Glasgow. She came to her new home with prejudice against the doctrine of entire sanctification, growing out of the conduct of some comeouters, but under the searching and illuminating preaching of Rev. L. M. Russell, who was pastor in Glasgow at that time, and her husband being in the experience, her prejudice began to give way, and in a meeting, in which the pastor was assisted by the sainted H. B. Cockrill, she was awakened, but she found under the powerful conviction of the Holy Spirit, it was regeneration she first needed. She sought the Lord with a broken and contrite spirit, and was wonderfully saved. Her salvation was the scriptural type. She was deeply convicted, made a complete surrender to Christ, and had the witness clear and distinct, that she was saved.

Later, under the ministry of Dr. H. C. Morrison, she sought and obtained the blessing of entire sanctification, which great blessing she enjoyed down to the end of her earthly career. Her testimony was always clear and positive as to the work of grace in her soul. She made the consecration—put all on the altar—and believed that the altar sanctifies the gift, and she had a deep, settled peace that remained. By daily reading her Bible, constant communion with God, and faithful service rendered to Him, she kept the faith, and when the end came she was ready.

Sister Shader was taken suddenly ill in Louisville, but recovered sufficient strength to be brought home. On her return the family physician was immediately called. He at once pronounced the trouble incurable. She then said, "Well, I am ready. I long to be at rest. I have not done much good in the world, and you all can get along without me, and I will be at rest." Weeks of intense suffering passed, and finally the end came. The father called the daughters to her bedside; she talked some time to them, and asked them to meet her in Heaven. She turned to her physician and said, "Doctor, you have been good to me, and I want you to meet me in the Glory Land; the crossing is here, and I want you to have a mansion over there; it will be glorious. There will be no night, no pain, no suffering there. Doctor, meet me there."

She kissed her husband good by, and said, "I love you, but I am going to sleep now, and will be at rest. The crossing is here and Jesus has me by the hand, and will lead me across; He has promised to be with us, and He is here now." Her husband wrote her relatives and friends, "After her dying message, the nurse turned her over on her left side, and Eva tucked herself under the covers just like one going to sleep, and breathed her last breath as gently and quietly as a baby in its mother's arms, without a tremor, without a struggle—she quietly and serenely went out into the glory land, just as the town clock struck 7 p. m., Wednesday, November 12, 1913."

This was one of the most triumphant deaths I have known during my ministry. There was not a cloud, not a doubt, or a fear. Her sunset was cloudless.

Her going was like the dying of a peaceful summer day. The Boatman was at the last crossing. To such a Christian as was Sister Shader, death loses his sting. Thus to die is glorious. When in her casket she looked as if she were only asleep. Her triumphant death has made a profound impression upon the community. She is gone, but we know where to find her, as she said to her husband one morning, "If I slip away from you you will know where to find me."

S. G. Shelley.

Glasgow, Ky.

EVANGELISTS' APPOINTMENTS.

REV. J. E. HEWSON.
Batesville, Ind., March 16-29.
REV. C. M. DUNAWAY.
Davisboro, Ga., March 22-April 5.
REV. W. J. HYDE.
Nevada, Ohio, March 4-30.
REV. I. F. HODGE.
Corry, Pa., March 22-April 12.
REV. R. M. KELL.
Bradford, Pa., March 16-30.
REV. J. L. BRASHER.
Meridian, Miss., March 20-29.

REV. E. B. WESTHAFFER.
Blanchester, Ohio, March 15-April 5.
REV. J. B. McBRIDE.
Herrin, Ill., April 3-16.
REV. W. H. HUDGINS.
Chattanooga, Tenn., March 19-29.
REV. W. W. McCORD.
Crescent City, Fla., March 16-April 5.
REV. C. C. RINEBARGER.
Canton, O., April 5-26.
REV. J. L. BRASHER.
Siloam Springs, Ark., April 5-26.
REV. W. R. CAIN.
Seymour, Ind., March 19-April 5.
REV. BUD ROBINSON.
Pasadena, Cal., March 29-April 12.
REV. A. C. ZEPP.
Crystal Valley, Mich., April 10-26.
REV. T. C. HENDERSON.
Evansville, Ind., April 9-26.
REV. A. J. MOORE.
Fort Valley, Ga., March 22-April 6.
REV. C. B. ALLEN.
Grey's River, Wash., Until April 12.
REV. T. J. ADAMS.
Goodells, Mich., March 4-29.
REV. JOHN F. OWEN.
Rochester, Pa., March 27-April 5.



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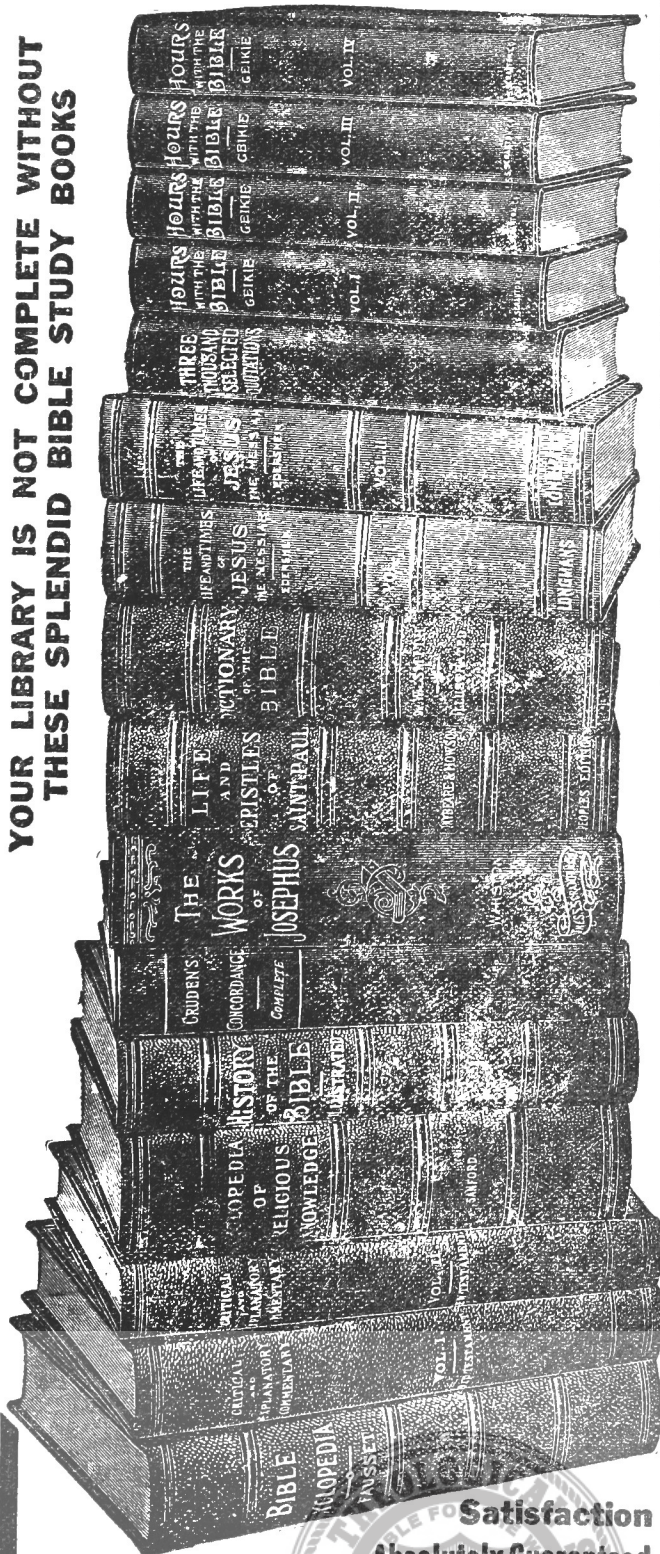
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OUR BIBLE CLASS

Mrs. J. A. Pritchard,
Teacher.

A DEAF AND DUMB MAN AND MANY OTHERS HEALED.

Time—Summer, A. D. 29.

Place—Decapolis. Mark 7:31-37.

Verses 31, 32. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Having let fall that "crumb" under the table, Jesus departed, for He knew where His work lay, and attended the changes of it. Whatever our case is, the only way to find ease and relief, is, to lay it at Christ's feet, to spread it before Him, and refer it to His cognizance, and then submit it to Him, and refer it to His disposal. Those who would have spiritual healing from Christ, must lay themselves at His feet, to be ruled and ordered as He pleaseth. See what work sin has made! It has turned the world into an hospital: what various diseases are human bodies subject to! See what work the Savior makes! He conquers those hosts of enemies to mankind; all diseases are at the command of Christ, to go and come as He bids them. This is an instance of Christ's power, which may comfort us in all our weaknesses; and of His pity, which may comfort us in all our miseries.

Verses 33, 34. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

Let us take occasion from hence to give thanks to God for preserving to us the sense of hearing, especially that we may be capable of hearing the word of God; and the faculty of speech, that we may be capable of speaking God's praises. Let us look with compassion upon those that are deaf or dumb, and treat them with great tenderness. The application was all from Himself; it was His own "fingers" that He put into his ears, and His own "spittle" that He put upon his tongue; for He alone heals. "Looked up to heaven," to give His Father the praise of what He did; for He sought His praise, and did His will. He also hereby directed His patient who could "see," though he could not "hear," to look up to heaven for relief. He sighed; thus He expressed His pity for the miseries of human life, and His sympathy with the afflicted in their afflictions, as one that was Himself "touched with the feeling of their infirmities."

Verse 35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Now this cure was a proof of Christ's being the Messiah, for it was foretold that by His power the "ears of the deaf should be unstopped," and the tongue of the dumb "should be made to sing." Isa. 35:5, 6. It was a specimen of the operations of His gospel upon the minds of men.

Verse 36. And he charged them that

they should tell no man: but the more he charged them, so much the more a great deal they published it.

Christ would thus set us an example of self-denial. We should take pleasure in doing good, but not in its being known. It was their zeal, that, though He charged them to say nothing of it, yet they published it, before Christ would have had it published. But they meant honestly, and therefore it is to be recognized rather an act of indiscretion than an act of disobedience.

Verse 37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

But they that told it, and they that heard it, were exceedingly affected with it, and this was said by everybody, "He hath done all things well." This has been, and ever will be, true of every part of our Lord's conduct. In creation, providence, and redemption, He hath done (and is ever doing) all things well.

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I am growing stronger and deeper every day; when at my work each day and meditating on what the Lord is

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